THE UNITED CHURCH

FEBRUARY 1, 1956

OBSERVER

Toronto Star Photo

Study in black and white.

Bracken and the Brewers
J. R. Mutchmor

Race Discrimination
E. L. Homewood

The Labrador Frontier

Letters

What Our Readers Say About French Editorial

Dear Sir: Your editorial comment on W. P. Mackay's letter on bilingualism is not at all convincing. The B.N.A. Act provides that French may be used in the Houses of Parliament of Canada and Quebec. That clearly implies that there is no provision to use it elsewhere except as provided for in the courts of Canada.

That an editor of the mouthpiece of a Protestant Church in Canada should encourage bilingualism is to be deplored. The aim of the French Catholics in Canada is not to make Canada bilingual but to make it French and Catholic and a vassal of the Vatican. Do we want our religious liberties curtailed as they are in Spain and as there is an attempt to do in Quebec?

Spalding, Sask. J. W. Hutchison, Sr.

What Next!

Dear Sir: In your Dec. 15th issue you published that part of the B.N.A. Act that told where French may be used in Canada, but where does it give the Government permission to put French on their publications, bank notes and postage stamps? Even now when they are still in the minority in Canada, French is first on our stamps, on some Government publications, and a start has been made in that direction on some of our "paper money."

What will take place when they attain the majority is anybody's guess.

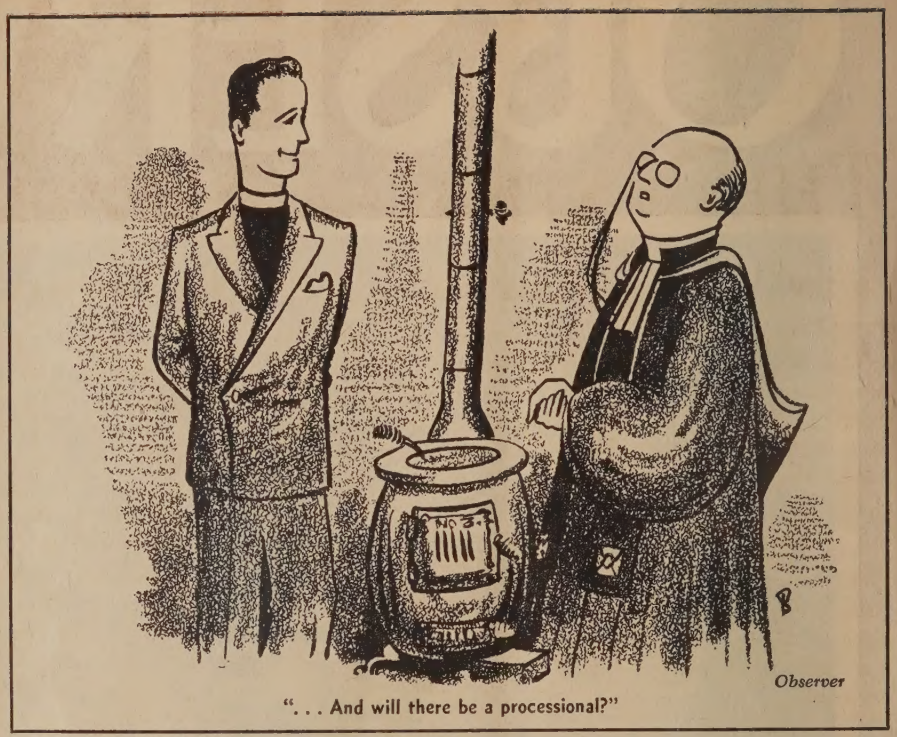
There is another matter to which I would like to refer.

Gagetown, N.B. Geo. W. Dingee.

Bilingual Student Agrees

Dear Sir: I wish to have you know how grateful I am to you for your courage to print what you believe concerning the language situation of our Church. It is already very obvious that many of our brethren within our Church are not ready to share your views entirely. I am in my final year in theology and student minister in a bilingual charge of the United Church. Being French speaking it surely does concern me when English speaking Protestants show that in their mind Roman Catholic and French are one and when Protestant means English. The French speaking Canadian must either remain Roman Catholic whether he has faith in that Church or not, or accept to become an English Protestant. Are we more interested in keeping our Church English than in bringing Christ to those who hunger for His Salvation? If only more understood that our motto *"ut omnes unum sint"* means not that all be English but that all be one in Christ.

Montreal, Que. Maurice Nerny.



Observer

"... And will there be a processional?"

"Victoria Gave Right"

Dear Sir: I read with great interest a letter by W. P. Mackay, Q.C., of Simcoe, Ont., in THE OBSERVER, which struck me very forcibly. Queen Victoria gave the right to the people of Quebec to retain the privilege of speaking in French many years ago. We should think about others as well as ourselves. I am English, have been in Canada 51 years.

Watrous, Sask. Mrs. C. D. Darwent.

"Half-a-Canadian"

Dear Sir: I have read with interest your editorial "French is Our Language, Too," and the subsequent letters published about it. Yes, it is true that "it is too bad to give to potential members the impression that they must sacrifice their language and culture to join the United Church."

At a time when our United Church is going into a *national* evangelistic campaign, would it not be necessary to think a little more about a great part of the nation, which is constituted by the millions of French speaking Canadians?

We, members of the French speaking congregation of the United Church, are ready and anxious to take part in this great effort, but our necessary presence in French Canada is without any possible comparison with our membership and possibilities.

How many members of our United Church know that we have neither schools for our children, nor material for our Sunday Schools, nor radio programme, nor pamphlets of any kind? I know these problems are difficult, but it is my strong conviction that French Protestant witness in Canada is an important challenge to our Church today.

We are happy, due to the generosity of our Home Mission Board, to publish *Credo*, a paper at its beginning. Soon, a French translation of *What's the Difference?* will be off the press, through the Board of Evangelism and Social Service. It is all the material we have; is it enough to build strong congregations?

The nation is made of English speaking Canadians and French speaking Canadians. The man who refuses to recognize this fact is only half-a-Canadian.

Montreal, Que. Edmond Perret.

"Editorial Unpalatable"

Dear Sir: Your recent editorial "French is Our Language, too" was quite unpalatable in method and content.

Your effusive eulogy (3 paragraphs) of the Moderator leads you to mention his acquaintance with the French language and then present a hackneyed plea for us all to learn French. You criticize those who "don't bother to master French" and you imply that they impede our work in Quebec —a questionable conclusion.

If you must extol the Moderator, do not make unwarranted propaganda of his capacities. If you would urge bilingualism, present the pros and cons without innuendo. A complete case for the "culture" you propose will reveal the *real* stumbling

(*Continued on page* 4)

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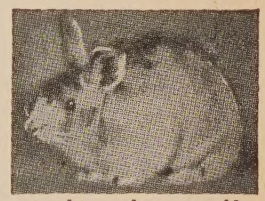

. . . the weather gets colder, and he starts to change color! When the ground is covered with snow . . .

. . . he has become all white —perfectly camouflaged once again!

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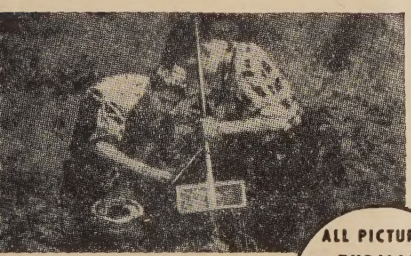

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Letters (Continued from page 2)

blocks to Protestantism in Quebec. It will enable us to appreciate (?) the padlock law, the questions of religious holidays and religious freedom (now settled by the Supreme Court), the rejection of the Union Jack and other "cultural" marks of Quebec.

We should be wary lest we give support to those who in most vital issues represent the antithesis of what the United Church stands for. We should concentrate on those issues and leave the language question alone.

Saskatoon, Sask. F. W. Dewar.

Lawyer Disagrees

Dear Sir: I note your reply in the last OBSERVER to my letter regarding bilingualism, and with respect do not see yet that it is an answer to my criticism.

What I said was "Canada is not a bilingual country." You come back with evidence that the Dominion Government, its man servants and maid servants, its law courts (both of them — Supreme and Exchequer), Houses of Parliament and various institutions of government are bilingual.

The point is, however, this is not relevant to the question unless you can show that the Dominion Government, its servants, agents and workmen and institutions through which they work constitute the Dominion of Canada, including its provinces. I was talking about the country, not its government.

The matter is quite simple: the whole is simply the sum of its parts, and if the country is bilingual each province must of necessity be bilingual too. As you know, there is in fact only one province which is officially bilingual, and that one is Quebec, of course. The corollary is quite clear: Canada is not bilingual.

Simcoe, Ont. W. P. Mackay, Q.C.

Welcome Mat to French

Dear Sir: I am not aware whether any French speaking Protestants have congratulated you on your editorial entitled "French is Our Language, too." If they did not, they should have.

I thought it wise, being a French speaking Protestant, to wait and see the reactions of my English speaking brothers before writing and saying, Thank you very much, Mr. Editor.

Knowing the attitude of the majority of English speaking Canadians towards the French language, I can imagine that you must have received more sharp rebukes than compliments for daring to say the things you did.

Too many Protestants make the mistake of putting the French language, French race and French culture into the same basket with the Church of Rome, and in so doing without realizing it become "partners in crime" with the Quebec branch of the Church of Rome, in spreading the false conception that a French speaking Canadian is forced to put aside his language, his culture and traditions to become a Protestant.

A French Protestant in Quebec feels caught between the religious antagonism of his fellow-linguists and the silent resentment of some of his English-speaking co-religionists toward French culture.

Any self-respecting French speaking Canadian is hurt when he is told by his English speaking co-religionist that the language he speaks is a FOREIGN language . . . when he reads *Credo*, the United Church French publication, that he is reading a foreign language paper.

Upon receiving the November 15th issue of THE OBSERVER I phoned the Editor of a Montreal French newspaper, a close friend of mine, and read him your editorial. He asked me for a copy of it and promised to comment in its editorial page. When he failed to do so I inquired as to the reason —and bashfully he informed me that he had been advised by higher authorities (?) that his paper should not let its readers know that The United Church of Canada had changed its attitude toward the French language — it might do the R.C. Church harm! . . .

The sooner our Protestant Churches will come back to the "FAITH THAT SAVES" instead of the "LANGUAGE THAT SAVES" the better. From the viewpoint of our denomination it can never become the UNITING Church of Canada, until its English speaking members can make the French speaking people feel that it has the welcome mat out for them.

Montreal, Que. Louis Foisy-Foley.

Wants Correction

Dear Sir: Our attention has been directed to an editorial in THE OBSERVER headed "French is Our Language, Too," in which the following sentences occur:

"The Right Reverend George Dorey, D.D., speaks French fluently. Some may not think that important. It shouldn't be in a bilingual country."

It is the heading and the statement that Canada is "a bilingual country" on which we wish to comment.

But we do not agree that "French is Our Language, Too." Quebec is the only Province that can claim two languages as official and therefore is a bilingual *Province*. But a bilingual Province does not make a bilingual *Country*.

A subversive campaign founded on the untruth that "Canada has *two* official languages" was begun more than fifty years ago in the Civil Service and has gradually emerged into the open. Its design, apparent in the amending of the Citizenship Act in 1946, is to divide Canada into two language groups.

This country came into being in 1867 as an English speaking country with a bilingual province by statute-Section 133 of The British North America Act.

What statute has changed it into a *bilingual country?*

It is very disturbing to find a publication of one of our Evangelical denominations accepting what is not the truth.

We think it would be fair to your readers to correct this statement in another issue.

(Miss) B. A. Boss, Secretary,
Protestant Federation of Patriotic
Toronto, Ont. Women of Canada.

Abstaining Preachers

Dear Sir: In the Question Box of your January 1st number, the question is asked, "Is a minister of the United Church required to take a vow never to drink?" and the answer given is a simple "No." That may be correct as to the letter of the law, but it is my fervent hope that that answer does not mean that the United Church is indifferent to the question. I think you should have added that the United Church favours total abstinence and has asked its members to sign a pledge to abstain from the use of alcoholic beverages.

There are several hundred ministers in the United Church who did take a vow to so abstain. They were ordained before June 10, 1925.

Toronto, Ontario. C. J. L. Bates.

Pre-arranged Funerals

Dear Sir: . . . I would like to speak a special thanks for Capt. Davidson's article on funerals. It is excellent, and I do hope ministers and laymen will get together and do something about it. I feel so strongly about it that if I can have any say in my own funeral arrangements (when that time comes) and it would have to be pre-arranged, wouldn't it, it will be a distinct and drastic departure from the usual ones which repel me! . . .

Collingwood, Ont. R. M. Hughes.

Share Our Food

Dear Sir: We have in Canada plentiful supplies of food. Our grain elevators are full. In other parts of the world many thousands, even millions, of people are hungry. I wish our Church would take up special offerings to buy food and send it where it is needed, or subscribe to agencies already doing some of this work, or even make announcements urging people to give to such agencies as CARE or the Unitarian Service Committee. Perhaps we could do without some luxuries such as flowers and decorations or a church supper and give the money to feed the hungry.

"In as much."

The Church is doing this. Address contributions to the Treasurer, marked "Overseas Relief."—Editor.

THE UNITED CHURCH
OBSERVER

FEBRUARY 1, 1956

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Rev. Earl S. Lautenslager

IN THE NEXT ISSUE

Capital of the Nickel Belt
By A. C. FORREST

The Dresden Story
By E. L. HOMEWOOD

Should a Christian Tithe?

Observations

THE TOP OBSERVER circulation in Canada, we have discovered, is in the Kingsway-Lambton congregation in a West Toronto suburb. K-L, which has close to the largest membership in the United Church (2,752 Dec. 31st, 1954), has 1,190 families receiving the Church paper. A quick survey showed that Toronto also takes second and third place. St. George's has 1,043, and Danforth Avenue has 1,025. Next in line comes Southminster, Lethbridge, with 926, followed by St. Clair Avenue, Toronto, with 898, and Knox-Metropolitan, Regina, with 820.

We thought it interesting that Kingsway has Dr. Dickinson, the Book Steward, and Mr. Roy Belford of Sunday School Publications on the Session. The Moderator, Dr. George Little, Dr. Long, and a few others go to St. George's, and Miss Macdonald, our news editor, attends Danforth. Ministers and M. and M. committees are invited to study M. and M. statistics of the Every-Family Plan churches. K-L gave over $26,000 to M, and M. last year; St. George's $35,000, and Danforth $18,500. One of the most satisfying experiences for an Editor is to see growing concern for and support of the missionary and evangelistic work of the Church when congregations keep informed by reading the Church paper.

* * * *

● PRESBYTERY RETREATS were held in many places during the autumn months, and we travelled about enough to know that many of the men were deeply moved by their experiences. One group remained silent for many hours, which must have been very hard with so many ministers present. During the week between Christmas and New Year's the officers of the church at Wesley Buildings, with some of their associates, held a retreat at Emmanuel College. While some of us went out of a sense of duty and begrudged the time (as was admitted afterwards) it was a very stimulating experience. We didn't talk much shop, except from a personal and religious standpoint. . . We were fortunate to have Dr. Dorey, and Dr. George Pidgeon and Dr. Jesse Arnup help to lead us. Those who have been through this will understand when we say it is a good thing to withdraw like that for a season. It was, too, the sort of rich experience you wished more of your friends could be in on. Probably what we all need is a little less activity and more time for prayer.

* * * *

● CHRIST CHURCH, CLARKSON, The United Church of Canada, is the new name the old congregation at Clarkson, Ontario, will be carrying into their new building next month. The Official Board, in line with a number of resolutions passed by official groups, recently recommended that they abandon the old practice of naming churches after streets, sub-divisions, and persons' names, and dignify the congregation with a title chosen from the Bible or hallowed by history. Halton Presbytery approved, after the congregation voted its preference. We don't know of any other United Church in Canada with this name, and we suspect it indicates a trend or emphasis.

* * * *

● THE REV. FRANK ARCHIBALD of St. John's Church, Moncton, whom we got to know as a good friend while attending press conferences at Evanston a year ago, writes among other things, a little story about the former Presbyterian minister's wife whose husband was serving in a former Methodist Charge. Two things she had to remember: not to say debts and debtors, but trespasses, and not to say manse, but parsonage. All went well until leading in the Lord's Prayer at a W.A. meeting one afternoon she said, "forgive us our parsonages." If pushed, neither Mr. Archibald nor the Editor will admit to adding the suggestion that such a prayer may be suitable for many W.A. meetings.

* * * *

● OUR READERS seem sensitive about the quality of advertising which appears in their paper, and tell us about it. It was interesting to see that Dr. Norman Vincent Peale had some difficulty with his advertising recently, and we think he won. Dr. Peale, we understand, wouldn't accept his sponsor's box top contest idea with a slogan, "Do you want to have the prettiest legs in town." He said "no," when the sponsor said "yes," and so the sponsor quit. But Dr. Peale is still on his T.V. programme.

Editorial

The Source Of Our Power

LAST month we visited two churches where mid-week prayer and Bible study groups have just been reorganized. They are typical of the many congregations, where years have passed without their people being given an opportunity to join in witness and testimony.

Yet there is no dearth of organization or activity. Their doors keep swinging and lights keep burning every day and evening of the week. But prayer seems to be something for the minister on Sunday, and to open or close meetings.

Common prayer and public witness are two of the great sources of spiritual power for the Christian. They have been neglected in too many places too long, in the United Church. Ministers must take their large share of blame; but ministers can get pretty discouraged by lack of interest and help from their people.

There has been a tendency on this continent to rely too much on organization. We are not among those to excuse bad planning and administration by seeking to discredit organization. Organization is simply a method by which leaders deploy all their resources, personnel, talents and treasure to accomplish the greatest amount of good in the quickest possible time.

But it is easy to confuse organization with cluttered machinery, or keeping busy with making progress. The United Church has a lot of organization, and it works well.

But we don't rely enough on the sources of power which are the Church's own. Briefly we are not praying enough; we are not studying enough; we are not going down deeply enough into the things of our faith.

We don't want this to be a pious plea for more piety. We just want to remind ourselves of basic facts. If we are to articulate our faith and organize our witness in a mission to a nation, we have got to study and pray about our faith. If we intend to live and preach it, and win others to it, we have to rely more and more on these sources of our power.

SLUM ORDERED CLOSED!

ORDERS have gone out to close down the Toronto-operated Emergency Housing slum at Long Branch. Two days after Christmas, *The Toronto Star* reprinted Mr. Homewood's article on the editorial page, and a strong editorial also appeared. The day before New Year's *The Globe and Mail* published our second editorial demanding action. Three days later we received a copy of a letter which went out from Mr. Harold Locke, the realtor who has been retained by City Hall to manage its Emergency Housing. The letter reads:

Dear Sir or Madam:

Please take notice that we have been instructed to close completely the Long Branch Military Camp immediately.

We will try to the best of our ability to assist you in securing other accommodation by supplying you with a reference as to your ability to pay and your living habits.

If you are contemplating buying a home, we will make a personal inspection and advise you as to valuation, this will be free of charge. . . .

It is a *MUST* that we close this project, so please guide yourself accordingly.

Yours truly,
Emergency Housing Division
of
Harold V. Locke—Realtor.

NOTE: As buildings are vacated at Long Branch Military Camp they are being demolished by the Dominion Government.

There are a few lessons we have learned from this little crusade, which we hope may be helpful to those who are concerned with conditions of a similar nature, in their own communities. As a Pastor and Presbyter we found that we could get almost one hundred per cent. agreement among our church members, neighbours, service clubs on this matter. But not effective action! We doubt that action would have been forthcoming from Toronto's City Hall if the hard light of publicity had not been focussed on the vicious conditions which have prevailed in this camp for many years. Without the co-operation of the Peel County and Toronto Press, THE OBSERVER would not have received the above letter.

We doubt, too, that there would have been results if we had not followed up publicity with certain proper political activity. Sermons and editorials on evil conditions aren't enough, when prompt action is needed.

Housing is one of the major social problems of Canada. We are pleased to see promises of new policies to come out of the present sessions at Ottawa. But even wise Federal policies will not bear sufficient fruit if there is inertia or bad administration at the local level.

ON SPEAKING FRENCH

WE were startled by the vitriolic nature of some of the correspondence evoked by a recent editorial on speaking French. We direct our readers' attention to the letters appearing in this issue. There is a valid technical argument for the lawyer who wishes to contend that this is not a "bi-lingual" country. In fact it isn't. But Professor Arthur Lower of Queen's, one of Canada's most eminent historians, agrees with our thesis and reminds us that whatever is technically true, there would have been no Confederation in 1867 had the French Canadian people not believed that their language was being placed on an equal footing with English.

We repeat that Protestants make a mistake to confuse French language and the Roman Catholic Church, even though the majority of French speaking Canadians are Roman Catholic. As any thinking person will understand, there are those in the hierarchy of the Roman Catholic Church in Quebec who don't want United Churches to be learning and preaching French. As one correspondent explains, while the French Protestant Press rejoiced at our editorial, the French Catholic Press felt it unwise to reprint it.

OBSERVER
FEBRUARY 1, 1956

BRACKEN AND THE BREWERS

By JAMES R. MUTCHMOR*

THE Manitoba Liquor Enquiry Commission of five members, headed by John Bracken, worked for sixteen months and produced a voluminous report. The most of its recommendations were scooped by the two Winnipeg dailies on September 3rd, 1955, but the official report in printed form was not available to the public even at the beginning of this year. Mr. Bracken is a former Premier of Manitoba and preceded Mr. George Drew as leader of Canada's Progressive Conservative party.

The full report contains additional or November recommendations and one of these, signed only by John Bracken, proposes that the wholesale price of beer in Manitoba be determined not by Western Canada Breweries, in which E. P. Taylor, Canada's chief brewer, has the largest block of stock; and Labatt's, but by the Manitoba government.

This recommendation comes at the end of the tail of the report. There is a strong sting in this tail. It is this part of the report that is in line with findings and recommendations of the federal government's Anti Combines Investigation Branch in Canada's Alleged Beer Combine. This federal report recommends that E. P. Taylor, his Canadian Breweries and his Western Canada Breweries, be cut down to size.

At this point there is now developing an Ottawa-Manitoba situation not unlike the one so graphically described by Donald Creighton in his second volume on Sir John A. Macdonald. The situation in Creighton's book referred to, is the tension that grew rapidly in Ottawa over the Louis Riel rebellion. In Ottawa today, there is no little tension over another threat, namely, the Brewers' and Distillers' monopoly and the havoc that may be wrought by such powerful beverage alcohol masterminds as E. P. Taylor and Samuel Bronfman. Taylor is a newcomer to the Prairie West, but Bronfman did some fast footwork in that area some years ago.

It is interesting and instructive to note the persons involved in today's story. First, there is Manitoba's Premier Douglas Campbell. His government has decided to have the drastic proposal of a former and much beloved Manitoba Premier, John Bracken, that the government fix the wholesale price of beer, studied by a legislative committee.

No sooner had this study proposal been made than Tom Kent, editor of the Victor Sifton owned *Winnipeg Free Press,* demolished it in a long double column leading editorial. This editorial appeared in the December 13th *Free Press* and was entitled "Fiction on Beer." Why in effect, asked Kent, must the work and advice of a Royal Commissioner be studied by any group legislative or otherwise, when such a group could not begin to have the knowledge or wisdom of John Bracken?

It is fair to ask about the Honourable Stuart Garson's interest in this matter. For many years he was Premier of Manitoba. For several months now Mr. Garson, Canada's Minister of Justice, has had the report about our nation's alleged Beer Combine on his desk. This report was prepared and presented by a Commission headed by another well-known and able lawyer, C. Rhodes Smith, also a Manitoba man. This Commission, said in effect, that Western Canada Breweries, the successors to Drewry's and some other Prairie beer-makers, must be restrained.

And now the public has the Bracken Report. Its temperance sector favours those recommendations that keep the age limit at 21 years, prohibit advertising, forbid sale of beer in grocery stores, and limit most drinking to a ten p.m. closing. Temperance folk also support the report's recommendations in favour of temperance education and the rehabilitation of alcoholics. They favour local option but believe the 60-40 rule is preferable to a straight 50-50 kind of decision.

Temperance people are opposed to the Bracken recommendations in favour of the wider open sale plan. They oppose the increase in the number and variety of outlets because the result of such an increase will be more drinking, more drunkenness, more alcoholism.

Temperance people and all others indeed, are particularly interested in the decisions of Premier Douglas Campbell and his government, about the Bracken proposal that the government and not the province's two big brewers, fix the wholesale as they now fix the retail price of beer.

Here is the tug-of-war area of the conflict. Here sincerity of purpose will be tested and revealed. Here the public will learn who is boss in Manitoba. The final decision on this issue will determine whether Manitoba's two big breweries, Taylor's Western, directed from Toronto, and Labatt's of London, Ontario, are to have final authority, or if such authority is to be transferred to the Manitoba government. Bracken proposes that this authority would be exercised through the Public Utility Board.

John Bracken's recommendation in favour of a government fixed buying or wholesale price, rests on convincing evidence. The evidence was prepared chiefly by Millar Macdonald & Co., Chartered Accountants, Winnipeg, and by Professor R. C. Bellan. These studies supplemented by material assembled by M. M. Oswald, comptroller of the Manitoba Liquor Commission, June 16, 1954, reveal that two Breweries of the six located in Manitoba and all situate in Winnipeg, provide almost all the beer consumed in the province. These two big breweries, Western Canada, one of E. P. Taylor's companies, and Labatt's, jointly own two other Manitoba breweries, namely, Kiewel and Pelissiers.

The curve showing profits of the two big breweries rises in almost a perpendicular line. The gains made are fantastically high. John Bracken in his statement, p. 175, Part 2, Section 3, states that the profits of Western Canada (Taylor's chain) and Labatt's, increased from $606,000.00 in 1945 to $2,031,000.00 in 1949. These two big breweries, he adds, made up to 30 per cent. on the book value of their investments. They gained sufficient profits from 1940 to 1954 to pay handsome dividends and in addition to add to their hotel ownership and loans to hotels to the total of $6,386,000.00. They also have large holdings in many Clubs. One of these clubs is the Holy Ghost Club!

(*Continued on page* 28)

*Dr. Mutchmor is secretary of the Board of Evangelism and Social Service.

First of Three Parts

Canada takes on a cosmopolitan profile, but few communities are without some form of . . .

RACE DISCRIMINATION

By E. L. HOMEWOOD

THREE university students walked into a Dresden, Ontario, restaurant. The one white youth enjoyed a pie and milk snack, but his two coloured companions were unable to buy anything in the establishment.

A 20-year-old Negro and a dozen white girls were called in to work at a new industrial plant in Toronto's suburbs. The personnel manager gave the 12 white girls employment forms to fill out, but his only words to the young coloured girl were that there had been "some mistake made" and he would call her when she was needed.

On Vancouver Island, a white-skinned teacher met some outspoken objection when he married a beautiful olive-skinned girl from Jamaica. It took public outcry and considerable pressure from high sources before the couple were able to settle down at the private school.

Incidents such as these have received a great deal of space in Canadian newspapers in recent months. They are somewhat of a rarity in Canada, and loom large in the public spotlight.

Race discrimination takes many forms. In the southern United States it is often shown through violence. Further north it is evidenced in slum living conditions.

But race discrimination isn't as rare in Canada as one would presume. Maybe we are a little more refined about our discrimination, but it does exist.

And one of the reasons race prejudice does exist in Canada, according to labour leaders and a few clergymen who are trying to do something about it, is because the churches won't take up the challenge. Since I started gathering information for this article I've been told many times that the churches are strong on idealism and theory in their pulpit ministry but weak on action. Ministers are quite vocal about the matter on the conference or synod level and will pass resolutions advocating that something be done about it. But there are few who will grapple with the situation on the local level where action is needed.

Pamphlets and posters fight race discrimination at labour union convention.

I'm not a unionist, and I have my reservations about some of labour's programmes and actions. But one can't ignore the fact that the leadership in the field of improved race relations has come from the labour unions.

When one speaks of race relations, it is invariably understood to mean blacks on one side and whites on the other. But discrimination and prejudice isn't restricted to Anglo-Saxons versus Negroes.

New Canadians, Too

Over and over again, New Canadians have been accused of being job-stealers, crime-inciters, and fiery-eyed disciples of either Karl Marx or Adolph Hitler. Immigrants themselves charge they're being given the run-around by racially-prejudiced Canadians, who either exploit them or snub them into "ghettoes."

Ontario's deputy attorney-general, Clifford Magone, had to make a hasty retreat from his position that New Canadians were responsible for 90 per cent. of the murders in Ontario in the last three years. Protests poured in from New Canadian groups all over the country, and the immigration department revealed that of 22 persons convicted for murder in Ontario from 1951-54, only five had been born outside Canada. Of 174,000 immigrants to Canada in those four years, only 144 had been deported for criminal offences.

All over the country, well-educated and highly-skilled New Canadians can be found working at poor jobs for low pay because they cannot get employment in their own type of work. They must find jobs or depend on others for their livelihood. Their ignorance of Canadian wage scales and living standards is often exploited by employers.

Race prejudice is not unknown in Quebec. A citizen of the Montreal suburb of Westmount expressed an opinion about the infamous Richard hockey riot of last March which many people thought about but few discussed publicly. In a letter to the editor of a local newspaper he said bluntly that the outbreak was symptomatic of racial ill-feeling. "French and English relationships have deteriorated badly," he wrote. "The basic unrest is nationalism, which is ever present in Quebec. Let's face it . . . the French Canadians want the English expelled from the province."

The strong racial feelings engendered by the incident were reflected in the letters received by N.H.L. President Clarence Campbell following his suspension of Maurice "Rocket" Richard of the Montreal

OUR COVER PICTURE

Dresden farmer William Carter says: "I've got black chickens and white chickens in my farmyard; and they both lay the same coloured eggs."

Canadiens. "You're just another English-nan jealous of the French, who are much better than you," one letter said.

Race discrimination takes on its most serious cloak where it affects employment, education or housing.

School Situation Good

Race discrimination isn't too prevalent n Canadian schools. New Canadian children are treated with consideration. It is natural for some friction to arise between children from many backgrounds, but it s more of an emotional problem than anything else. What is alleged to be discrimination is often over-sensitiveness on he part of children.

Negroes, Japanese, Chinese, and many other races are finding their place in the eaching profession. Toronto has coloured eachers in both its public and high school ystems, and Ontario's Peel County has at east two Japanese teachers on its elementary and secondary school staffs.

But Winnipeg had a battle on its hands when it was suggested that a new school e named the Andrew Minarski, in honour f one of the city's outstanding men who vas killed during the Second World War. Some Board of Education members preferred "Lord Tweedsmuir" to a "foreign" ame, but the original suggestion was inally accepted. And some education officials in Calgary were a little upset when new school was named Chief Crowfoot fter one of the district's prominent Indian eaders.

Windsor, Ont., residents point with pride o the fact that their city solicitor is a Negro, there are three coloured policemen nd one fireman, the mayor is a Ukrainian, nd one alderman is Negro. There's no discrimination here, they say.

Problems in Housing

But I found that almost every race in he cosmopolitan city is packed into its wn little community, and it is difficult to nove elsewhere. Coloured girls are practically limited to jobs as elevator operators r household servants. Negro men are nding their place in the skilled trades, but ew manage to get into white collar jobs.

Jack McCallum, vice-president of one of Windsor's trade unions, rented an apartnent in the city's Italian section. The next lay he was informed by the Ukrainian andlord that several protests had been eceived and the apartment couldn't be ented to a coloured man.

Four coloured families in the same city vere told they wouldn't be happy in a new ubdivision when they put in their applications for homes. They managed to buy in nother N.H.A. development, but found hat they were all together in one corner f the subdivision. Race discrimination was tarting another "ghetto."

A Toronto Negro sold his home, signed n offer to purchase and paid a deposit on modern house in a new subdivision. People of the neighbourhood heard about he sale, made vociferous protests to the realtor who, under the pressure, later went to the coloured purchaser with refund in hand.

In Windsor the Negro population is centred around Howard St. In Chatham, Ontario, the coloured folk are pretty well confined to the city's east end. They are packed into the Maynard Street and Africville districts of Halifax. Practically every Nova Scotia community that has a Negro population has them confined to their own little section.

Housing is a very contentious question in most quarters. "An Englishman's home is his castle," I've been told. But isn't that so for every man, regardless of his racial ancestry?

Property values will depreciate if we allow people of all colours and races to move into new subdivisions. That's an argument often used by people who would practise race discrimination in housing. Some land developers have even gone so far as to insert restrictive resale clauses in offers of purchase, despite the fact that the practice is illegal. And their argument would seem to be substantiated to some degree where one particular race has taken over an area and made another "ghetto" out of it. But it isn't borne out in places where integration has been practised.

In Dresden, Ontario, reputed to be the stronghold of race hatred and discrimination in Canada, blacks and whites live harmoniously side by side. A visitor could not tell what race of people lived in any particular house in the town, except for the colour of the children playing outside.

Any person is perhaps justified in wishing to live among people of his own race and language, with like culture and interests. But he is not justified in endeavouring to keep anyone else out of the community. A man is within his rights to discriminate in the selection of his friends. But it is not proper that he should be hostile to peoples of other races.

When the white men took over western Canada, most of the Indians entered into treaties with the government. They were settled on reservations. But some were not covered by treaty, and there were also thousands of part-Indians who didn't fit into either the Indian or white community. After the Riel Rebellion, the government adopted the "scrip" stunt. Non-treaty Indians and Metis (half-breeds) could make application for a piece of paper called "scrip," which entitled the bearer to 160 acres of land or $160. This was to be the government's "settlement" for their particular problem.

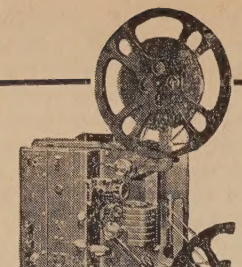
But "scrip" did not solve the problem. There was no middle road between the Indian's way and the white man's way. So the Indians, being more tolerant than the whites, took in many of these people who had obtained "scrip."

Now there's a move to get them out of the Indian bands and reservations. Under the Indian Act, anyone may be expelled from a band or reserve who (1) has been allotted half-breed lands or scrip, or (2) is a descendant of such a person.

(*Over*)

Toronto Telegram Photo

Gladys Grizzle and Julian Brooks of Toronto reported they were refused service in a Dresden, Ontario, restaurant.



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New Religious Films

Four new episodes of **The Living Christ Series** have just been announced by Cathedral Films. These will be available throughout libraries (listed below) the latter part of February. For the time being, colour prints may be obtained only through the main library in Toronto, black and white prints through each depot. The episodes are as follows:

EPISODE NO. 5: CHALLENGE OF FAITH

EPISODE NO. 6: DISCIPLESHIP

EPISODE NO. 7: RETURN TO NAZARETH

EPISODE NO. 8: CONFLICT

Black and white prints, rental $9.00 per date of use; colour, $13.00 per date of use.

The Living Christ Series is the answer to many requests from churches for a life of Jesus in episode form so that it can be used consecutively in a teaching programme. This series is considered the finest visual presentation yet undertaken.

Write Ryerson Film Service, British and Foreign Bible Society, Richard Street, Vancouver; Maritime Religious Education Council, 147 Prince William Street, Saint John, N.B.; The United Church Publishing House, 299 Queen Street West, Toronto 2-B.

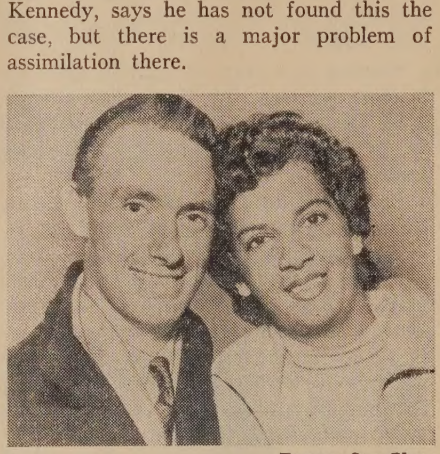
Ryerson Film Service

THE UNITED CHURCH PUBLISHING HOUSE

299 QUEEN STREET WEST TORONTO 2-B, CANADA

The Indians and Metis should eventually be assimilated into the white man's society. But expulsion from the bands and reservations does not mean automatic assimilation by the whites. They can't readily fit themselves into a white community.

It has been reported that certain restaurants in the town of Fort Qu'Appelle, Sask., will not serve Indians or Metis. The United Church minister there, the Rev. H. Y. Kennedy, says he has not found this the case, but there is a major problem of assimilation there.



Toronto Star Photo

John Hewitt and Jamaican wife Dorothy were centre of controversy in British Columbia private school.

And with all the apparent prejudices and injustices toward Indians, it seems strange that one of the first the Federal Government is attempting to clean up pertains to the sale of liquor and beer on reservations.

Discrimination in Employment

Despite the fact that Canada has a Fair Employment Practices Act, race discrimination is most pronounced in the employment field. Thirty-five complaints under this act were filed in the first three years, and it is estimated that there will be another 20 before this fiscal year is over.

Not all complaints are on the grounds that employment has been denied because of race. Some have been over apparent discrimination in job advertising. And a lot of that is due to the general interpretation of the name Christian as distinct from Moslem or any other religion. In reality, when an advertisement reads "Christian girl wanted," the advertiser wants a person who has accepted Christ as Saviour; race has nothing to do with it.

Friction between native-born Canadians and immigrants is not uncommon in Canadian factories and shops. The Ford of Canada plant at Oakville, Ont., was scene of an altercation last November, between a German immigrant and a Canadian exserviceman. Such friction reached serious proportions last winter when unemployment was at its peak.

Jewish and coloured people are often channelled into certain lines of endeavour because of opposition experienced or feared. Coloured high school graduates, with good technical training, have been forced into such jobs as railway sleeping car porters because other doors have been closed to them. Three Negro porters filed charges against the Canadian Pacific Railway last December, under the F.E.P. Act, after two white waiters were promoted to sleeping car conductors while applications of qualified Negro porters were ignored. Six months before, two Negroes had succeeded in getting conductors' positions.

Immigration policies could stand some spotlighting on the racial question. Jamaicans, for instance, encounter considerable difficulty when they endeavour to emigrate to Canada. The excuse that different climatic conditions would make life difficult for them is often used. A labour union official reports that he knows of 30 fully-qualified, English-speaking nurses who had sought to emigrate to Canada from the British West Indies but had been delayed many, many months.

Two Negro ministers told me that new people moving into their cities joined their congregations after being advised the location of the coloured church on their first visit to the larger "white" churches.

The big question I've been asked many times is: Why do people practise discrimination? The best answer I've been able to give is that discrimination is an outward expression of inward prejudices.

Next Issue: The Story of Dresden.

Law Not Full Substitute

I cannot believe that any aware Canadian doubts the existence of racial and religious discrimination in Canada. We have been fortunate in that the frictions which are potentially most explosive—French versus English and Catholic versus Protestant—have never given us nearly as much trouble as they might have done. The easy and pleasant explanation of this is that we Canadians are naturally reasonable and tolerant. A much larger part of the explanation, in my view, is that each of our two big ethnic groups has discovered, by trial and error, that the other is too big and tough to allow itself to be pushed around. At any rate, discrimination — acts of hostility between two races—is decreasing, and because of that, prejudice—attitudes of hostility—is decreasing.

That's really all I am attempting to say right now on this large and complex subject. If it's true that discrimination can never be fully ended until we end prejudice, it's equally true that prejudice can never be ended until we end discrimination. And discrimination—the act—is subject to law, while prejudice — the motive—is not.—Ralph Allen, Editor, *Maclean's Magazine.*

THE FATE OF FRANCE

By WILLSON WOODSIDE

FRIENDS of France, who have been confused, disturbed and alarmed over her conduct in the past, have been downright dismayed at the outcome of the recent general election. It was called six months early to elect an assembly with a fresh mandate from the people to tackle the many grave problems facing the country — so Premier Faure declared. Instead it has produced a more ungovernable assembly than the last one, given the Communists a great increase in seats, and revealed in the right-wing Poujadist vote a strong tide of contempt for parliamentary institutions running in the country.

This outcome could mean disaster for France and a severe weakening of the North Atlantic Alliance, the main basis of Canada's defence policy.

For there is now no possibility that this new parliament can deal firmly with the vast crisis rising and swelling in French North Africa; the acute problem of a new relationship with Germany in some kind of united West Europe, now exacerbated by the Saar's determination to return to Germany; and the need for an economic New Deal, so long urged by Mendès-France. If France cannot solve these great problems satisfactorily, the simple fact is that she cannot maintain her position as one of the Western "Big Three."

The most that can be hoped for is that the democratic politicians will have been shocked sufficiently to form a broad coalition which can juggle things for a few months, while carrying through such reform of the 1946 Constitution and the electoral law, as will permit a new dissolution and a new election, under a system which will produce a working majority.

Democrats Hemmed In

The democratic groups in parliament have been dubbed "the Centre" simply because they are hemmed in on either side by the Communists, and the Poujadists who are against parliamentary government and the present republic itself. But it is a far stretch to include in "the Centre" the conservative independents and peasants led by Pinay and Reynaud and the Marxian Socialists headed by Mollet and Pineau; the anti-clerical Radical Socialists and the Catholic Popular Republicans (MRP); the MRP of Schuman and Bidault which built the whole policy of a United Europe and the following of Mendès-France, which rejected the European Defence Community.

The whole story of the recent election is of a divided "Centre" which turned its back on the Communists and the malcontents of the Right to fight its own old quarrels. Some of these date back to the revolutions of 1789 and 1848, but the most bitter one was between two brilliant young leaders, recently colleagues in the Radical Socialist Party and close friends, Edgar Faure and Pierre Mendès-France. Both have been chiefly concerned over the economic reform of France, long overdue. Both call for free enterprise and more "mobility." The irony of the situation and the misfortune of the country lies in their sharp disagreement over *how* these reforms should be carried through.

France Is Prosperous Now

Under Faure's guidance, although probably not entirely because of it, production has increased notably in France in the past two years, wages are up, and if there is not general prosperity at least conditions are the best they have been since the war. But Mendès-France insists that the improvement is only superficial, that shock treatment and frontal assault are needed to cure deep-rooted ills.

This is his general attitude towards political problems, too. It will be recalled how he used shock treatment to liquidate the Indo-China War, as well as the European Defence Community, to arrange a plebiscite in the Saar and to give home rule to Tunisia. Faure's style in politics is much more in the French tradition of intricate manoeuver.

When I went to see Mendès-France, many months before he came to power, I believed that his treatment, his "New Deal," was just what France needed. When I left him I was doubtful whether he had the personality to put it over. He has vision, courage, decisiveness. Many observers still rate him the most popular politician in France (which is perhaps not saying much). Yet he is no charmer, like Roosevelt.

He doesn't co-operate easily, but tends to run his own show. He has made bitter personal attacks on the leaders of the MRP, who framed the "European" policies, and on Faure and the conservative leaders. It is impossible to see Mendès-France as the leader of a broad coalition such as must now be formed. Yet if anything is sure in France it is that an intensification of the national crisis will bring Mendès back to power, as a "man of action." (His enemies call him "the liquidator.")

North Africa Situation

Quite aside from the problems which France faces at home and as the NATO neighbour of a more and more uncertain Germany, there is a situation brewing in North Africa which could shake the Fourth Republic to its foundations. The plan, half-developed after the war, for converting the French Empire into the "French Union" does not promise to succeed.

The Tunisians, Algerians and Moroccans have been fired by the success of so many other colonial peoples in winning their freedom in recent years, and by the French defeat in Indo-China and display of political paralysis at home, all coming on top of the French collapse and occupation in World War II, to demand their own independence. The French have now granted home rule to the protectorates of Tunisia and Morocco, and will be hard put to deny it to Algeria.

To do so, nevertheless, will rend a great piece from the body of France; for every French regime since 1842 has claimed Algeria as an integral part of France. As three departments (soon to become six) of Metropolitan France it has long sent deputies to the Paris Assembly. Had it enjoyed the universal franchise and the same electoral law, Algiers would have 130 Muslim deputies in the new French parliament and, as someone has said, "been able to decide, if not its own destiny, at least that of France."

Clearly the French are not going to develop their long-declared policy of *integration* to this logical conclusion. Just as clearly they cannot continue to impose the present unfair arrangement whereby the million French colonists in Algeria send 15 deputies to Paris, and the seven million native Algerians send another 15 deputies, hand-picked by the French authorities.

Over a third of a million French troops are stationed in Algeria today trying to maintain French rule. More will have to be sent, as unrest and revolt are constantly increasing, and there is no indication that the French people have the desire or the will to see such a struggle. For it must involve the Tunisians and Moroccans as well, and be encouraged and supported by the whole Arab world, through to a finish.

It remains to be seen whether the pressing problems of Algeria and the Saar, the fulfilment of France's NATO commitments and need for economic reform at home will provide enough pressure to bring a broad coalition government to frame the necessary amendments to the Constitution, change the electoral law, dissolve the present Assembly and elect a new one which can govern.

Otherwise the drift appears to be towards a deepening crisis in which the democratic Left, led by Mendès-France, may finally succumb to the Communist appeal for a new Popular Front. That would mean the end of NATO, and shake the world.

Winter Lasts Seven Months
Trees and Grass Won't Grow
But
Interest in Religion is Deepened
Denominational Differences Are Buried
As Miners Establish Their Church . . .

ON THE LABRADOR FRONTIER

The rail line pushes north to Knob Lake from Sept Iles. Inset: The Rev. Robert Shorten of Seven Islands who pioneered United Church work in the iron ore country.

ON A PLEASANT afternoon in the summer of 1953, a machine shop crew in Burnt Creek, Labrador, took a churn drill out behind their shed to test it. After three feet the drill was in ore. At 375 feet, it was still in ore. Then they quit. Later investigation showed that Burnt Creek was sitting on top of more than 10,000,000 tons of 63 per cent. iron ore.

Burnt Creek was the base for the first extensive geological exploration of the Quebec - Labrador iron ore country. It housed geological and drill crews, machine shops and other facilities to service the operation. It has been chosen, too, as the site of the permanent town. But Burnt Creek has vanished. Everything was torn down after that accidental discovery, to make way for the mining shovels.

The name that now looms large in mining and stock market circles is Knob Lake. It has become the iron ore capital of Canada, if not of the world.

And Knob Lake has more than iron ore. It has seven-month winters, snow the year 'round, 21 daylight hours on summer days, modernly built and equipped homes, the most modern railway in the country, and a United Church that has more volunteer workers than it can use.

The name of the town was officially changed to Schefferville some time ago, in honour of the Bishop of Labrador, but townspeople, mining executives, and practically everyone else still refer to it as Knob Lake.

The story of Knob Lake is a romantic and exciting one. It's the story of modern pioneers conquering the sub-Arctic north, overcoming the perils and handicaps of deep snow, shifting rock, miles of muskeg, bitter winds and sub-zero temperatures.

Every form of transportation from dog-sled to aircraft was used to survey and build the railroad from Sept Iles (known to English-speaking folk as Seven Islands) on the St. Lawrence, 365 miles north to Knob Lake. There are scores of stories to be told: about the first 38 dogs bought for survey teams from the Eskimos and north shore trappers; about canoemen stranded for days on northern lakes waiting for adverse winds to blow themselves out; about the 44-foot boats built at Sept Iles to carry four tons of material at a time for 100 miles and more up northern lakes to make construction beachheads; about truck and tractor trains crawling for weeks across the frozen bush to move heavy equipment north so it would be ready for the spring; and about the tremendous air-lift which carried men, machinery, food, and everything needed on the big mining project in the isolated interior.

Track-laying into the new town of Schefferville was officially completed on February 13, 1954, when Jules R. Timmins, pioneer financier of the iron ore development, drove the symbolic Golden Spike. It was 56 degrees below zero that morning, but warmed up to a springlike —20 for the ceremonies.

Knob Lake Movie

A fifty-minute colour motion picture has been produced on the church at work in Knob Lake. The story has been built around a pit foreman, Pete Stallings, (played by a professional actor—Murray Westgate — well known to all Imperial Hockey television fans). It shows the man at his work, supervising the operations of colossal giants; the country; and reveals the effect of both country and work upon this man. The role of the church in helping Pete to live with his work, and build a community fit for his family, is shown through the ministry of the Rev. Robert Shorten, who first went into the area; Mr. Douglas Ross, student minister for two summers; and the Rev. Stanley Sears, present minister of Knob Lake. The film release will be announced following the first showing at the opening of the new Berkeley Studio by the Board of Information and Stewardship.

All trains on the 360-mile line, built and owned by the Iron Ore Company of Canada, are equipped with two-way radio and are controlled by a master switchboard at Sept Iles.

$377.75 Per Family to Church

St. Paul's United Church in Knob Lake, the only Protestant congregation in the community of over 3,000 persons, has received pledges and cash totalling $17,000 for building and local maintenance in 1956. It came from 45 of the 50 Protestant families, which means an average contribution of $377.75 per family and sacrificial giving on the part of many.

A church seating 130 people will be built this year, at a cost of $75,000.

The district is predominantly Roman Catholic. Of the 90 new homes under construction, it is expected that only 25 will be occupied by Protestants. There are only 125 Protestants among the 1,500 men in the bunkhouses.

It hasn't been easy to unite peoples of every Protestant faith under one church, but it has been done and we are prayerfully thankful, says the Rev. Stanley Sears.

The church started its work in the Knob Lake area in November, 1952, when the Rev. Robert Shorten, of Sept. Iles, held the first Protestant service in the new mining community. Monthly visits were made throughout the winter, services being held in a little log cabin in Burnt Creek.

They Wanted the United Church

Divinity student Douglas Ross was sent into the area in 1953, and for two summers worked for the Iron Ore Company during the week and conducted services on Sunday. In the fall of 1954, the Knob Lake people asked the United Church to sponsor the Protestant work in the area. Mr. Sears, the first full-time minister, was inducted on June 15, 1955, despite an attack of measles. An unseasonal snow storm which hit the area that day also failed to dampen the enthusiasm of the minister or the capacity congregation which packed the schoolhouse.

The 1955 ore season in Knob Lake closed in late November, after the company had shipped out just under nine million tons, almost two million more than the year's objective. It is expected that at least 12 million tons will be shipped this year, although the season is short, running from April 15 to November 15.

Even though the ore season has ended, work goes on in the area. All winter, in temperatures down to 50 degrees below zero, the men work in two 10-hour shifts seven days a week, stripping the land down to the ore for the next year's production.

Winter strikes any time after October 15th, and lasts until early May. There are a few snow flurries every month of the year, but summer does arrive. During June and July daylight lasts from 2 a.m. to 11 p.m., and the Eastern sky never gets fully dark. Residents say there is some "hot" weather in the summer, but two or three successive days with the thermometer around the 78 degree mark are a treat.

Vegetation is stunted. Spindly trees grow no taller than six or seven feet. Grass just refuses to grow. But the area is a fisherman's paradise—after the ice goes out of the lakes in June—there is an abundance of speckled trout.

The Frontier Is Modern

Knob Lake is up-to-date, despite all its geographical handicaps and natural shortcomings. It has five - times - a - week air service and twice-a-week passenger train service to Sept Iles. It boasts about 100 private cars and trucks, and twice that many company vehicles. The homes are the latest thing in modern architecture and are equipped with electricity, oil heating, and automatic clothes dryers, in addition to regular laundry facilities. Rent is reasonable, but it costs an average of $70 per month to heat a six-room house the year around.

Photo by courtesy A. C. Moorhouse

The Rev. Stanley Sears talks things over with Dr. J. I. MacKay, Superintendent of Missions, beside a towering snowbank. The picture was taken early last May.

There is little in the way of recreation for the men in their few hours off duty. But Knob Lake's greatest lack is radio. Due to isolation and the mineral content of the land, radio reception is poor. The Iron Ore Company is reported to have funds available for television when and if a license to operate can be obtained.

Eaton's and Simpson's mail order houses do a big business in the mining country. There is no shopping district yet, although stores are under construction. Right now, everyone buys food from the company warehouse and orders clothes and other articles by mail.

And there is no unemployment. The Iron Ore Company owns and runs everything, so if a man is out of work he has no place to stay or eat and he must leave the community immediately.

The Knob Lake pioneers come from every part of Canada, with a few from the United States. They are of many nationalities and backgrounds. Practically all the Protestant families are university graduates, and St. Paul's Church is blessed with an abundance of qualified leaders. The Committee of Stewards is composed of five mining engineers, and three of the four members of the Session are university men. The Stewards come from three denominations, and the Elders from four, making it truly a community church.

Church services are held in the modern Protestant school each Sunday morning and evening, and are well attended. The

(*Continued on page 28*)

Photo by courtesy A. C. Moorhouse

Preparing to shoot a scene for the Knob Lake movie are Associate Producer Shirley Tyte, Bill Pringle, Cameraman Jim McKinley, Actor Murray Westgate, Mrs. D. Ross, Student Minister Douglas Ross, film producer the Rev. A. C. Moorhouse, and the Rev. Stanley Sears.

Love Your Neighbour

WE SPEND a lot of time and effort trying, by one means or another, to love our neighbour.

Let's put it another way.

We *waste* a lot of time and effort trying, by one means or another, to love our neighbour.

Love is not a matter of effort. When some scriptwriter groping for lurid lines has his pasteboard character say, "I'll *make* you love me!" he demonstrates profound ignorance of human nature—not to mention poor literature. Similarly, one cannot make oneself love.

Do you doubt that? Think of yourself for a moment. And think of the person who is—currently—your thorn in the flesh, your bedeviller, your bishop's beggar, the troubler of your peace. Now—can you make yourself love him? How will you do it? Will you give him a present? He will suspect you. (And rightly, for it is your hate that has taken on the velvet gesture of love.) Will you speak in praise of him? He will look for the hidden meaning. (And find it, for your words will have been chosen so carefully.) Will you give way to him? He will despise you. (Again rightly, for you are trying to be rid of a bad relationship by pretending it doesn't exist.) Will you confront your enemy with his wicked ways and tell him they prevent your love? Though he be the wickedest creature this side of hell he will know you for a deceiver, for love is not beholding to hate, is not so easily put off, is not so quickly defeated, and is not so locked up in little logic.

Love is not a matter of effort. Love is not a state of perfection toward which we struggle against overwhelming odds. For all its wonderful allegory, there's something backward about Bunyan's great classic. It's like a lantern slide reversed in the projector. Not upside down, just reversed, facing the wrong direction, satisfying only if one is not familiar with the reality thus misrepresented. Love is not a virtue that the saints finally obtain. Love is the essence out of which a man's life takes shape. When a man catches a glimpse of his own nature and destiny he knows himself to be *in* love.

To the man who would love his neighbour, Christianity says, First of all, know yourself to be *in* love; Love has created you for Itself; only as you know yourself loved can you love.

Then it adds, Only as you know your neighbour loved by God (your "enemy neighbour" if so he appears to you) can estrangement disappear.

Not to love is to sin.

With God there is forgiveness of sin. By his grace a man may accept forgiveness. He need not carry about the burden of unforgiven sin.

This is the work of love.

God is love.

True Love of God

My God, I love thee, not because
I hope for heaven thereby,
Nor yet because, if I love not,
I must forever die.

Thou, O my Jesus, thou didst me
Upon the cross embrace:
For me didst bear the nails, and spear,
And manifold disgrace.

Then why, O blessed Jesus Christ,
Should I not love thee well?
Not for the hope of winning heaven,
Nor of escaping hell;

Not with the hope of gaining aught,
Not seeking a reward;
But as thyself has loved me,
O ever-loving Lord!

So would I love thee, dearest Lord,
And in thy praise will sing;
Solely because thou art my God,
And my eternal King.

—St. Francis Xavier

Prayer of Thankfulness for the Love of God

OUR FATHER who art in heaven, we thank Thee for Thy great love. We praise Thee for Thy love in the creation, preservation, and redemption of the human family. Glory be to Thy holy name forever and ever because of Thy wonderful love to us in the person of the Lord Jesus Christ.

Most holy Father, we love and honour and worship Thee because Thou hast loved us and called us to be Thy holy children. Help us, most merciful Father, to love Thee with all our heart and with all our soul and with all our mind and with all our strength, and to love our neighbours as we love ourselves.

And grant, Almighty God, that each of us may do our best to send the knowledge of Thy holy love to all the children of earth. And grant to hasten the time when the knowledge of the glory of Thy love shall cover the earth as the waters cover the sea.

All of which we ask in the name of our most holy Saviour, the Lord Jesus Christ. Amen.

Daily Bible Readings

LAST issue mention was made of a desire on the part of many *Devotional Page* readers for direction in daily Bible reading at home. We promised to publish the list of readings the United Church issues for Adult Bible Classes. Studies this winter have been in the gospel of Luke, and the following passages strengthen the ideas found there.

Jesus Teaches Gratitude—Luke 17: 1-19

Feb. 1. Glorifying God ..... Luke 18: 35-43
Feb. 2. Giving Thanks Is Good Psalms 92: 1-5
Feb. 3. Praising God Together Psalms 34: 1-8
Feb. 4. Acknowledging God's Power ..... Psalms 65: 1-8
Feb. 5. "Give Him the Glory." ..... Revelation 19: 4-9

Parables on Prayer—Luke 17: 20—18: 17

Feb. 6. Learning to Pray ..... Matthew 6: 5-13
Feb. 7. Faith and Prayer ..... John 14: 11-20
Feb. 8. Earnest Prayer ..... Psalms 63: 1-8
Feb. 9. A Penitent's Prayer ..... Psalms 38: 1-9
Feb. 10. Humility in Prayer Luke 18: 9-14
Feb. 11. God Our Shield ..... 2 Samuel 22: 29-37
Feb. 12. Taking Our Troubles to God ..... Isaiah 37: 14-20

Jesus Demands a Choice—Luke 18: 18—19: 10

Feb. 13. "One Thing Is Needful" Luke 10: 38-42
Feb. 14. The Necessity of Choice ..... Joshua 24: 14-18

Healthy Behaviour is Love

ASHLEY MONTAGU, the anthropologist who startled us all with his book *The Natural Superiority of Women*, made the following observations the conclusion of a scientific article in *Saturday Review of Literature*:

The principle which controls all biologically healthy behaviour is love. Love, social behaviour, co-operation, and security mean very much the same thing. Without love there can be no healthy social behaviour, co-operation, or security. To love thy neighbour as thyself is not simply good text material for Sunday morning sermons, but is perfectly sound biology.

Men who do not love one another are sick — sick not from any disease arising within themselves, but from a disease which has been enculturated within them by the false values of their societies. Belief in false values, in competition instead of co-operation, in class and race and national prejudice instead of co-operation, in narrow selfish interests instead of altruism, in atomism (especially atom-bombism) instead of universalism, in the value of money instead of the value of man, represents man turning upon all that is innately good in him.

Science points the way to survival and happiness for all mankind through love and co-operation. Do what we will, our drives toward goodness are as biologically determined as are our drives toward breathing. Our highly endowed potentialities for social life have been used to pervert and deny their very nature, and this has led us close to the brink of disaster. We cannot continue to deny these potentialities without destroying ourselves.

EITHER TOO FAST OR TOO SLOW

WHEN you get 78 per cent. of the ministers enthused about something, there are bound to be some repercussions among the United Church's 900,000 members.

And there are at least that many ministers who have experienced a unique spiritual lift in the last few months. No less than 2,500 of the church's 3,178 ministers have attended retreats in 100 Presbyteries. And General Council officers of the various boards and departments met in an overnight retreat at Emmanuel College during the Christmas season.

Here's what the Rev. G. L. Toombs of Carrot River, Sask., says about his experiences at a ministers' retreat: "It was a new experience for all of us. Most of us had never done Bible study with other ministers in our whole ministry. . . Nearly all of us had been prayed at and prayed for by other ministers, but few of us had ever prayed together in silence. . . Most of us had never looked at our ordination vows since ordination. . . It only lasted a few hours but it was most helpful."

It's all part of the Period of Preparation in the National Evangelistic Mission, launched 17 months ago by the 16th General Council. Things have been happening all across the nation, as Missions to Ministers and Church Workers have been held. The emphasis now is on Missions to Members, in preparation for the all-out Mission to the Nation.

Vancouver Presbytery chartered a Union Steamship and took 113 laymen, women and ministers to Bowen Island for a three-day retreat.

In Bruce Presbytery, Hamilton Conference, over 500 church workers met in five centres for a mission. Discussion panels considered numerous questions dealing with Bible study, private devotions, church attendance and other matters.

For five weeks, ministers in Winnipeg Presbytery met in United College each week for devotions and a two-hour study of Bryan Green's *The Practice of Evangelism*.

The N.E.M. plans have come in for some criticism. Sudbury Presbytery, maintaining that the programme was moving too slowly, moved ahead of the rest of the church and held rededication services for members.

One Hamilton Conference minister described the N.E.M. as "the most significant action of our church in 30 years," but added that he felt it was lagging.

N.E.M. Helps

Material for use in the National Evangelistic Mission is as follows:

1. **Folder entitled, "Mobilize the Church" (Missions for Members).**
2. **The Holy Habits of the Spiritual Life, Booklet by Dr. G. Ernest Thomas.**
3. **Series of five pamphlets—Witnessing, Prayer, Bible Reading, Church Attendance, and Family Religion.**
4. **Form of Service for the Reconsecration of Church Workers.**
5. **Form of Service for the Reconsecration of Church Members.**
6. **Rededication Card for Church Members.**
7. **Invitation Card for Rededication Service.**

Available from: The National Evangelistic Mission Committee, Wesley Buildings Toronto.

But a spokesman for Winnipeg Presbytery said it was moving too fast, and should be slowed down, adding that there is a need for intensive study and effort.

"We feel there is too much stress laid on one-day missions, large services of consecration, etc. These may have their place but they are inadequate for the task before us, and as one layman put it: 'If this is going to be just another inspirational rally where we all go to get dedicated, then let's forget it. We've had nothing else for thirty years'," writes the Rev. Greer W. Boyce of Winnipeg.

In keeping with the theme of the N.E.M., the Carleton Place (Ont.) Ministerial Association held a week's Mission of Evangelism. Over 500 attended the Town Hall services each evening. Ministers of the two United Churches, the Rev. H. W. Giffin and the Rev. N. T. Holmes, and a retired United Church preacher, the Rev. T. McCord, here confer with the mission speaker, Commissioner William Dalziel of the Salvation Army.

Recent replies to questionnaires sent out by N.E.M. Director, the Rev. W. G. Berry, show that almost all Presbyteries have held Missions to Church Workers. Emphasis has been placed on prayer, Bible study, church attendance, stewardship and witness. All but two Presbyteries have held Missions to Ministers.

The little hamlet of Burin, on Newfoundland's rocky coast, reports that its six-month-old Board of Session is a great spiritual force in the congregation and enthusiastic about the N.E.M.

The Woman's Missionary Society and the Woman's Association are urging women to give their active support to the missions in their local churches.

One significant thing about the National Evangelistic Mission is that it is laying its roots well and growing soundly. There has been no crusade like the Cavalcade or Exposition of former years; large mass meetings have been discouraged. In all areas of the church, from Newfoundland to British Columbia, even down in sunny Bermuda, meetings have been on the congregation or presbytery level.

There have been a variety of efforts: Long-term projects such as the Winnipeg study group, retreats like that of Vancouver Presbytery or smaller ones such as those held at Five Oaks by Presbyteries in Hamilton Conference. Presbyteries have held meetings for elders, stewards, women, Sunday School teachers and other church workers.

The Period of Preparation will be climaxed by special rededication services for members on Palm or Easter Sunday this year. Preceding those services will be the Missions to Members, planned for the Lenten season. Local congregations are planning programmes of visitation, preaching and teaching, not as a community-wide evangelistic campaign but as a Mission to Church Members.

When the 17th General Council meets in Windsor, Ont., in September, the Rev. Alan Walker, outstanding preacher who led the Mission to Australia, will launch the

(*Continued on page* 30)

Rev. J. A. Davidson

Mrs. Genevieve Carder

Rev. Donald Macleod

Mrs. Jean Shilton

• Clerical Elegance

Ad Lib

By J. A. DAVIDSON

IN RECENT years there has risen in certain circles of our Church a rather intense concern for ministerial haberdashery. It has not yet become a Movement, but all the raw materials for a vigorous Movement seem present in the current discussion. And this is not just a ministerial fad: I know of one minister who missed being called to a prominent pulpit because he told a member of the Pastoral Relations Committee that he would not wear collar-and-tabs; and one of our largest churches laid down rather strict dress regulations when calling a minister a few years back. A great deal of heat can be generated nowadays in discussion of topics such as the proper shape for tabs, scarves and stoles, academic hoods (and do the tabs go over or under), long cassock or short cassock, striped trousers and morning coats, tweed jackets worn with clerical collars, etc., etc., etc.

I first became aware of all this a few years ago when one of the brethren, a man a number of years my senior in the ministry, by his candid and caustic comments made me feel that I was an ecclesiastical hick, sartorially unworthy of my calling. It was all because the clerical collar I was wearing was 1¼ inch deep at the front. This was early enough after my ordination that I felt that my collar gave me an appearance that combined manly piety with sartorial elegance. But the senior brother made it quite clear to me that with us one inch, or slightly less, is the fashionable depth for the clerical collar, the depth which proclaims to the world that the wearer is a man of ecclesiastical savoir-faire.

Recently I was discussing this matter with an Anglican friend of mine, and he introduced me to what he called the Chudleigh Rule. (He said it was named for an eccentric uncle of his, an archdeacon who made a hobby of clerical toggery.) The Chudleigh Rule states that the depth of a clergyman's collar is inversely proportional to the height of his churchmanship. My friend estimates that this rule is about ninety-five per cent. reliable in his Church.

Now I have been wondering if there is a form of the Chudleigh Rule applicable in our Church. One of our ministers who makes a serious study of such things (he wears only a frontwards collar and black silk tie, and so can be considered quite objective on the backwards collar) suggests that a similar rule seems to be emerging in our Church, and he has put it this way: one inch or slightly less, and you are of the churchly *haut-monde;* three-quarters of an inch, and you wonder if your people would go for candles; an inch-and-a-quarter and deeper, and you should have a round haircut to go with your round collar. He feels that at the present time this rule is about seventy-five per cent. reliable.

And then there is Emily Post to be considered, and her concern for ribbed-silk clerical weskits and frock coats.

• Borrowed Fragrance

Wandering Thoughts

By GENEVIEVE CARDER

OUR home is filled tonight with the aroma of roasting turkey. No, we are not celebrating. The turkey is not ours. As our small daughter says, "It's a church turkey," for tomorrow the Woman's Federation is serving a turkey dinner. But the delightful fragrance is our own, every whiff of it, and we are enjoying it to the full.

When one is closely connected with the work of the church, life is full of borrowed fragrance, we have found. There is the fresh, sweet fragrance of daily contact with little children — our own, and those who look to us for leadership. In Sunday School they look deceivingly like cherubs—washed, brushed and starched. At Mission Band or cantata practice they are much more normal in jeans and sweaters, their grimy little faces alight with mischievous grins. Just when you think they are paying no attention whatsoever, a young voice will remark thoughtfully, "Jesus must've been pretty nice to know, eh?" And life is suddenly filled with a fragrance that is unforgettable. When the busy day is drawing to a close, when all the grime and stickiness have been left in the bath water, and someone soft and small and dear snuggles in your arms for a story and prayers, you know beyond all doubt that this moment is filled with a wondrous fragrance that is the free gift of our Christian heritage.

There is the spicy, penetrating fragrance of shared laughter and sometimes shared tears as we work together with men and women who are convinced as we are of the inestimable value of the Christian Church. We sense it when we join a group of women who are scrubbing the church parlour or peeling vegetables for the annual turkey dinner; we are aware of it when a group of weary C.G.I.T. leaders retreat to the manse for a cup of coffee after a particularly boisterous session; we are strengthened by it at a Sunday School staff meeting when we are caught between exasperation and hope over the problem of the neighbourhood terror who has just joined the junior boys' class. It is much in evidence when we join the teen-agers of the congregation at their occasional square dance. And it is deep within us when we clasp the hand of a friend who has been bereaved and say with conviction, "You will see him again."

Then there is the invigorating, lasting fragrance that comes into our lives with the realization that we are a part of the world-wide Christian fellowship. The knowledge that a gift of ours can help to relieve hunger in Korea, can warm a destitute child in Palestine, can help to save a life in India, brings to us a satisfaction that is out of all proportion to the size of our gift. When we take part in the deliberations of our church organizations on presbytery, conference, or Dominion-wide levels, we are blessed with a vision and a sense of purpose that permeates the sometimes discouraging tasks of our every day. And news of the effective action of the World Council of Churches can fill us with a glow of hope and optimism that no tirade from Moscow can dim.

But it's a far cry from turkey to talk of the world church. How a woman's thoughts can wander! I wonder if it is not time to take that bird from the oven and surrender it to the ladies in the church kitchen.

• Something for Everybody • Working Women

The New Hymn Book

By DONALD MACLEOD

IN AN interview for *Time* magazine, Ed Sullivan, well-known T-V personality, attributed the success of his programme to the fact that "there is something in it for everybody."

Maybe this is what a committee of twenty-two men had in mind when they sat down three years ago to compile and edit a hymnbook for five denominations of the Reformed family in the United States. Instead of perpetuating their own individual Books of Praise, these representatives pooled their resources and plans, and the result is a new Hymnbook which will find its way this month into the pews of Presbyterian (Northern and Southern), the Associate Reformed, the United Presbyterian congregations, with a total membership of 3,500,000.

Those of us who were invited to sit in on some of the discussions of this committee realize the dimensions of the problem they faced. Out of 200,000 possible selections they had to choose in order to satisfy the needs and sentiments of five denominations and at the same time to be mindful of the tastes and whims of the many geographic areas of this great country. No one can say that they haven't done a good job. Indeed, they have given us a very admirable book with "something in it for everybody."

Statistical facts invariably make dull reading, but a few may be helpful by the way. The new Hymnbook has 527 hymns, including 75 metrical Psalms; 75 pages of worship aids, including the Creeds, Responsive Readings, Commandments, and a number of prayers. Innovations include the printing of the responses in red, the insertion of forty readings in unison, wider use of the RSV., and the addition of an index of Scriptural allusions. Many tunes, moreover, have been re-written in a lower key in order to be more "singable" for the congregation.

Critics—amateur and professional—will have a heyday for the next few months as all the musical and liturgical proprieties will be assessed. There are many, many things about the new Hymnbook which this reviewer approves and commends. Time will uncover any weaknesses and faults which may not be obvious immediately. Two minor complaints I cannot resist: I do not like the asterisk after "He descended into hell" in the Apostles' Creed, which points to the footnote, "Some churches omit this." It is bad psychology to call attention to silly foibles of some preachers and congregations. And second, the strict antiphonal arrangement of the responsive lessons, although liturgically appropriate when sung, creates an odd and choppy pattern when read.

This new Hymnbook represents a new and distinctive adventure in denominational co-operation. It is hoped that the five denominations, who have become united so calmly and easily in the area of God's praise, will soon be embraced by the framework of another bond — a common polity.

Note: We learn that the entire first printing of 150,000 copies of The Hymnbook has been sold, and no more copies will be available until April, 1956.

Prudence in the Parsonage

By JEAN SHILTON

BETTER than one in eight married women in Canada are employed outside their homes, and this does not count widows. These women—and their number is increasing—are effecting a mighty change in Canadian industrial, business, and professional life, and an even mightier change in Canadian home and family life. The Women's Bureau of the Federal Department of Labour has chosen married women workers as the subject of its first major study, and it is presently trying to discover why these women are working, how they manage their homes, and what effect their employment has on their children. The head of the Women's Bureau is Miss Marion Royce, a woman who has spent all her adult life, until now, in the employ of Christian organizations and institutions. "Women themselves need to be awakened to their rights as persons," she says, "and their equivalent responsibilities both to the family and the community."

In relation to this great modern revolution, the Christian Church finds itself of a curiously divided mind. A great many church members accept the employment of married women as a fact of our time. Some welcome it because they are sure it heralds the dawn of a new freedom for women, while others accept it in the same casual way in which they take for granted everything else in Canada. A high percentage of the 400,000 employed Canadian wives are undoubtedly church members, and it is safe to assume that in thousands of cases their membership is more than nominal. This is having its effect on church life. Women's groups are meeting at night because employed members cannot come in the afternoon, and the problem of choosing delegates to presbytery and presbyterial gatherings narrows itself down to the few who have neither jobs nor babies.

On the other hand there is still a strong feeling among many Christian people that woman's place is in the home. Pronouncements on the subject which Christian bodies have made are definitely on the side of tradition. Women go to work, they say, because they want TV sets and home freezers, nice clothes and the excitement of the business world. While they are working, continue these pronouncements, their homes are falling apart, their children are becoming delinquents, and they and their husbands are falling prey to mental ills at an alarming rate.

It is probably not possible at this moment to give a categorical "yes" or "no" to the question, "Should married women, especially mothers, work outside the home?" Until the evidence is in, we have only our feelings to guide us, and feelings are unreliable guides to truth. Christians are apt to oversimplify issues. It is fashionable to say that juvenile delinquency and divorce are on the increase because more mothers are going to work. But this may not be true. Working mothers, juvenile delinquency and divorce may, together, have other common causes which we would do well to discover.

The path of duty for a Christian woman is not clearly marked out. The report of the Women's Bureau will be awaited with interest as a factual description of things as they are. Things as they are, however, are not necessarily things as they should be, and it will still remain for Christians to determine whether the trend toward the employment of married women should be accepted or resisted.

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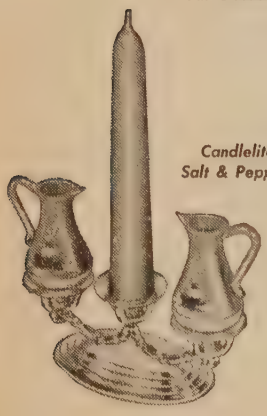

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Family Worship

While there is a marked return to family worship in United Church homes, good people are reporting practical difficulties in their attempts to work out a helpful system.

Parents with young children seem to find the most encouragement, for the tiny tots love to hear the Bible stories and will read and sing and say prayers without embarrassment. Older folks seem to have more inhibitions.

Here are some further reports which have been coming in.

One member of a three-adult family writes:

"We *try* to have family worship three times a week. On Monday night we begin worship at about nine, or whenever the telephone calls seem to be over for the evening. Our devotions are based on the Church School lesson for adult classes. One reads the lesson from the King James Version, and another from the Revised Standard. We discuss it, and close with prayer.

"Then we discuss when we are going to have the second service later in the week. I suppose we could try and have one at seven o'clock before we go out for the evening, but we *cannot* make this work satisfactorily. It is usually Thursday or Friday that we have the second time of family worship, and we then use *The Upper Room* as the basis. One reads the Scripture, another the comments, and the third member the prayer.

"Our third period is Sunday afternoon or evening. We plan our own for this by using some material that one member considers very good — a book report, an account of an address, etc. This ends with prayer. The time varies for these periods from fifteen to over thirty minutes."

Most of the accounts of family worship are from families with children. Where the children are small, and haven't the many activities at school, church, or in sports which keeps the teen-agers busy, fewer difficulties in getting the whole family together at one time are reported.

One mother of teen-agers writes:

"We have found that the only time that we are all together regularly is at breakfast. So we get up a little earlier, and have Scripture reading and prayers before the family scatters for the day. We have got to like it, too. It seems to get us all started right."

A daughter writes:

"Father is a doctor, and the phone is always ringing. It got so that we didn't even have grace regularly at the table. Then we all sat down and talked it over one Sunday after church. We decided that we would be better to have one good time together once a week than trying haphazardly every day. So Sunday noon after dinner has become sacred to us.

ain Descended and the Floods Came

he Maritime Story

WHILE the rest of Canada last month listened to the newscasts and prayed r their friends in the East, the Maritime ovinces were pummelled by sleet, storm d flood. THE OBSERVER, anxious to know at was happening to the churches, asked veral of the men to send the news.

In some areas it was the unprecedented nuary thaw plus rain which caused the mage. P.E.I. and N.B. took a beating om sleet and ice.

Sackville had its worst sleet storm in ne hundred years. The trees on the Mount llison campus were a shambles; poles ere down and power was off for 32 hours; ommunication with the outside commun- ies was cut off and the college buildings ere without heat. But the Rev. George ussell had heat in his church and, "so," e writes, "had big congregations on unday."

On Prince Edward Island 5,000 poles vere down. The Rev. C. D. Matheson of Summerside sent a night letter: "Telephone nd electric wires collapsed with their urden leaving every town in western end f province without electricity and tele- hone . . . serious isolation in rural areas . . most townsfolk left without heat and ll without light . . . few church services eld on January 8th . . . churches cold, ark and damp, basements flooded. Extra- rdinary community co-operation and fficiency. . ."

Queen's and Lunenberg Counties on the South Shore were in the greatest danger.

Everyone watched the great 275 foot long Sherbrooke dam, where collapse would have swept away a dozen bridges and flooded the LaHave valley. Thirty-five men worked through the storm to pile more than a thousand sand bags into a 25-foot gap which had developed. Stan Fitzner, reporter for the Halifax *Mail-Star*, sent word:

"Further south in the mill area along the Medway River, as the waters continued to rise, the farmers turned their cattle loose to find safety on the higher ground. The majority of the residents of the Pinehurst section evacuated their homes, and those who remained were ready to move at a moment's notice. Throughout the province the 1,000 persons rendered homeless waited and prepared to return home to their sodden premises to begin a gigantic cleaning up operation. Repair crews were throwing all available equipment into the task of rebuilding scores of bridges ripped loose by the roaring floods. Highway engineers faced the task of repairing washed-away road sections cutting off numbers of rural communities, and the railways battled to restore delayed schedules caused by wash-outs. Light and power workmen fought through the mess of tangled lines to let light and warmth back to thousands of shivering families."

The Rev. Theodore Elliott of LaHave added to the story of the troubles caused by rains and melting snows on the South Shore: "It is inevitable that much damage has been done to the M.R.E.C. camp at Pinehurst, but no knowledge yet of loss of life or damage to church buildings."

The Church Moves With the People

Newfoundland Notes

By H. M. DAWE

All the people left Great Burin Island, and when they left the church went, too. By schooner it was taken to Creston South, a fast growing community near Marystown by the shores of Mortier Bay. Here on Dec. 4th it was dedicated by the President of Newfoundland Conference, the Supt. of Missions, and Rev. Leslie Critch, minister of Epworth pastoral charge.

* * * *

Deer Lake's new church, Rev. Sidney Snow, minister, was dedicated also in December. It was necessary to meet the demands of the expanding town, which is close to the centre of the Bowater Pulp and Paper Industry; the home of the hydro power plant for the Corner Brook mills; and at the junction of the highroad to the shipping ports of White Bay and Lomond and Bonne Bay.

"Venture on Ice"

A project sponsored by the Old Collegian Society of the (Methodist) College, now one of the Secondary Schools of The United Church of Canada, is the building of an artificial ice rink, on the Ayre Athletic Field, for the more than 5,000 United Church pupils of St. John's schools and pupils at the College. It will be completely modern and well equipped. This and the new seven class room Annex to the college, newly dedicated, were brought to completion under exceptional leadership.

Evangelist in Far East

Billy Graham is now in the midst of his Far East tour. He left New York January 15th and flew direct to India, where he held meetings in Bombay, Madras, Kottayam, Palamacottah. He will be in Delhi, Feb. 4-6 and Calcutta, Feb. 9 and 10. From India he will go to Manilla, Hong Kong, Taipeh, Tokyo and Seoul. In addition to the large public meetings Dr. Graham will meet with ministers, missionaries, students and other special groups.

World Day of Prayer
February 17, 1956

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. Could you find out how much money the Wells Organization makes out of its campaigns?

A. We are told that their audited financial statement last year showed that they averaged net, after taxes, $34.00 per canvass or $68,000 profit for 2,000 campaigns.

Q. Would you call it Christian of a minister or Presbytery to want to close a small rural church that has served the community for nearly 75 years? It is suggested that we join with the town congregation. It is true we have a small congregation but we are meeting our financial obligations, have a fine little church, Sunday School and Junior Choir, all of which is a credit to any community. But closing our church does not mean that some other community will benefit by it, as our minister has no other appointment except that main one in town and has no regular evening service. We have every respect for our town friends but they have their church. Have we not a right to have ours?

A. We cannot give an explicit answer. It's a Presbytery responsibility—and a very serious and contentious one. You have our sympathy.

Q. What's the difference between The Ryerson Press and The United Church Publishing House?

A. They are really the same. Ryerson is the trade name, and the Ryerson stamp is normally placed on all of the non-religious, educational and cultural publications.

Q. Who is allowed to dispense communion?

A. Ordained ministers, and lay ministers who have been specially licensed to do so.

Q. At my wedding we had "Praise my Soul . . ." as our processional, and "Christ of all my Hopes," as a Recessional. Needless to say the opinions were varied. I have always been active in the church, and was criticized for having our wedding on Sunday. I felt it as sacred an occasion as baptism and joining the church. Our reception was quiet and informal at our home. What do you think of such a Sunday wedding?

A. We are keeping your letter to show to our daughters when they grow up. It's not such a wedding but the music and the parties which sometimes follow which seem unsuitable for Sunday.

Q. We are building a new church. What symbols should be on the pulpit and lectern drapes?

A. Something of historic Christian symbolism. A cross; the first three letters of Jesus' name in Greek. A symbol of the Christ. Not a United Church Crest, or any denominational insignia.

Q. Should there be a cloth over the communion table with symbols embroidered on it?

A. Not necessary. But all right as above.

Q. Can you tell us whether the United Church Sunday Schools are growing or not? In ours the Bible class has folded up and not many young people go any more.

A. Enrolment increased by 100,000 scholars in the past five years (537,000 — 636,000). Offerings increased from a million to one and a half million dollars. However, there was a steady decline in the Sunday Schools during the depression and war. It dropped from a high of 659,000 in 1931 to a low of 469,000 in 1943. It has been rising steadily since then but has not yet reached the post-union peak.

Q. Our Sunday School is getting its story papers from the States. Do you see anything wrong with that? We do get our lesson helps from our own church.

A. Excuse this personal answer. We went for many years to a Church School whose papers came from Philadelphia, and read the stories avidly. We grew up thinking that the United Empire Loyalists were traitors, the Americans were right in the war of 1812, and that we should have a holiday on July 4th. This may have been all right, but we do think our youngsters have a right to get some of their literature from their Canadian leaders.

Observer Photo

Dr. Duncan MacLeod and Mrs. MacLeod on their Golden Wedding Day.

Golden Wedding

THE MacLeods of Formosa quietly celebrated their Golden Wedding on January 3, 1956, and into their Toronto home came good wishes from friends and colleagues in Japan, Formosa, the United States and Canada, as well as from their children, who, with the exception of Dr. Donald, of the Connaught Laboratories, Toronto, are widely scattered. Two are on the Mission field, Ruth in Formosa and Rev. Ian in Japan. Katherine is the wife of Dr. Robert M. Macdonald, Dalhousie University Medical Faculty, Halifax, and Dr. Rhoderick is on the staff of St. Luke's Hospital, San Francisco.

Born in Lewis, Scotland, educated in Glasgow, Cambridge and Manitoba University, Duncan MacLeod was ordained in 1905. About that time Rev. Richard Eason, Methodist minister, went to Manitoba where his daughter, Constance, trained as a teacher, helped him in his work. Her gifts and fine Christian character impressed even the Gaelic speaking Presbyterians, and Duncan MacLeod's sisters were anxious he should meet her. They met, she saw, he conquered. Married January 3, 1906, they sailed for Formosa in October 1907, under the Presbyterian Board.

The Highland characteristic of understatement is Dr. MacLeod's, so we borrow from the Overseas Board Minutes to say that he acted both as teacher and evangelist and his wife aided him in a most effective way. Manitoba College conferred the honorary D.D. degree on this missionary in recognition of his scholarship and brilliant mastery of the Chinese language which made him a most powerful preacher.

In 1935 following furlough, he returned alone, Mrs. MacLeod remaining with her young family in Brandon, and later in pursuit of their higher education, in Toronto. Rev. F. E. H. James pays high tribute to Mrs. MacLeod during those years of separation. She worked in the Church as much as the demands of her family allowed, her unbounded missionary enthusiasm being expressed in the W.M.S. "To know Mrs. MacLeod is to realize how much she has contributed to her husband's success."

Returning to Canada in 1939, Dr. MacLeod retired in 1941, but after the war both were concerned over Formosa and by mutual decision, Dr. MacLeod sailed again for an effective three-year period of service.

Not long ago Dr. MacLeod brought into THE OBSERVER office a group of brilliant theologians holding high positions in the Church of Christ in Formosa. They had been his students, and the affection and esteem in which they held him was a lovely thing to see.

° ° ° °

Rev. C. W. Anderson, Ogden, Alta., a native of Sweden, has recently written an article on Lapland for the *Encyclopedia Americana,* New York. On a visit to Sweden he preached in four churches in Lapland.

° ° ° °

Rev. Bruce Hall received a call to Northside Church, Seaforth, Ont., and began his new duties January 1st.

° ° ° °

Rev. E. Barratte and Mrs. Barratte, St. Stephen's Church, Montreal, were surprised on the occasion of their 25th wedding anniversary by a reception in their honour in the Church Hall. A large wedding cake centred the table, and Mr. W. J. Logan, the treasurer, presented a substantial cheque—a gift from the congregation.

° ° ° °

Rev. H. M. Beach, minister of Finch Pastoral Church for twenty-one years and completing forty years' service in the ministry, was honoured by the congregation at a special service in the Finch Church. He and Mrs. Beach were presented with a T.V. set and purse of money. Mr. Beach, now retired from the active ministry, will serve as Assistant on the Frankfort Charge, Batawa, Ontario.

° ° ° °

Captain the Reverend James R. Millar, supply minister at Cumberland Rockland in Ottawa Presbytery, was remembered with gifts from the congregation in appreciation of his leadership. In recent years Protestant Chaplain of the Canadian Army at Headquarters, Mr. Millar has been transferred to Halifax. During his ministry at Cumberland the church and manse were renovated and a church hall completed.

° ° ° °

Rev. William M. Grant, D.D., was honoured by the Session of Westminster Church, Winnipeg, on the occasion of his 50th year in the ministry, by being asked to preach at a morning service.

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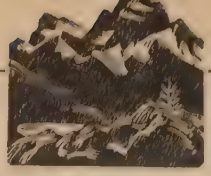

New Books

THE BIBLE SPEAKS TO YOU

By Robert McAfee Brown, Union Theological Seminary, New York. A remarkably readable book by a former chaplain of Marines, written to help people expose themselves to the message of the Bible so that lives are transformed. An outstanding book for study groups. Complete index of questions and scriptural quotations. $3.00.

THE VIRGIN MARY

By Giovanni Miegge; translated from the Italian by Waldo Smith; foreword by Nathaniel Micklem. A consideration of the Roman Catholic Marian Doctrine from the Protestant point of view.

"A weighty, sorrowful and, as I think, convincing exposition of the most grievous religious and theological aberration of the modern Roman Catholic Church."—Nathaniel Micklem. $4.25.

THE HAND OF GLORY

By G. T. Bellhouse, St. Andrew's Presbyterian Church, Eastbourne, England. Eighteen sermons by a minister who knows how to bring the Word to bear on the needs of the congregation entrusted to his care. He uses a wealth of illustrative incident which is human, vivid and present-day. $1.75.

DEEP RIVER

By Howard Thurman, Dean, and Professor of Spiritual Disciplines, Boston University. Reflections on the religious insight of certain of the Negro spirituals. The Negro preacher opened to the slave community a veritable Door of Hope. The book helps to explain the impact which Negro spirituals have made on the thought and culture of the world. $2.00.

THE EVANSTON REPORT

Edited by W. A. Visser 't Hooft. A full record of the second Assembly of the World Council of Churches, 1954. This official volume is the single indispensable source book of what happened. It includes, in addition to the reports and other actions of the Assembly, a narrative account of each day's events. $5.00.

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The Chatter Box

Many little books come into THE OBSERVER office. Most of them could be called pamphlets and yet their content deserves greater consideration than a pamphlet usually receives. Two came in from the World Council of Churches recently: the autumn edition of the News Sheet of the Youth Dept. in a new and attractive format with cuts and colour. It gives a quick run-over of all that is happening in that Department—and it is much; the second is the Bulletin of the Division of Studies of the World Council reporting on progress of the studies; "The Christian and Modern War," "Rapid Social Change" and "Christianity and non-Christian Religions" . . . The newest of the "Behind the Headlines" series is here, too, "Britain's New Economy." . . . And today we received the lovely brochure published to mark the 60th anniversary of the United Church Training School. Through photograph and comment the story is told of the campaign for the new building on Charles St. W., Toronto, life in the School, the history of the first sixty years and "Church Work—a Vocation for Women," as well as a statement of future needs and plans. It is a publication to delight all who are interested in the training of women for full-time work in the Church.

The Open Heart

By Edward Weeks. (Toronto: Little Brown & Co., Ltd. [Canada].) $4.00.

Reviewed by H. D. Ranns.

This is a very likable book, an example of what modern essay writing can be. In essays about men and books, as well as nature scenes, Mr. Weeks, editor of the *Atlantic Monthly*, writes with cultured ease and charm. The autobiographical references add much interest to the book. It is a book for men and women who appreciate good writing. In his talks on men and women and writers Mr. Weeks gives glimpses of literary men he has met in his travels around the world—John Masefield, Morley Dobson, E. B. White, E. A. Housman, the Shropshire poet, H. M. Tomlinson, and a New York editor, Maxwell E. Perkins, and others like Mark Twain, Rudyard Kipling and W. M. Thackeray, whom he had not seen.

There are chapters on travel — the editor in Ireland and a summer spent in England, with a day spent in London in a perfect setting, with English conversation, an excursion to the Tower, and a talk with Sir Winston Churchill, and "after that I was ready for roast beef and Shakespeare (he was going to see "Twelfth Night" that evening), a proper ending for a proper English day."

In the "Atlantic" this reviewer always enjoys the nature studies that Mr. Weeks interlards in the midst of his book reviews. In this book he has a section devoted to nature studies and they are amongst the best in the book.

It is soon read but its flavour will linger long in the mind.

The Early Church and the Coming Great Church

By John Knox. (Nashville, Tenn.: Abingdon Press.) $2.50.

Reviewed by M. B. Jose.

Dr. Knox here presents us with a somewhat new approach to the subject of an ecumenical Church. His arguments are firmly grounded in history and in Scripture and his treatment of the subject is scholarly and clear.

The question with which the author is chiefly concerned throughout the book is: "How normative is early Christianity?" In seeking the answer to this question, Dr. Knox investigates the areas of agreement and disagreement within the Church of New Testament times and the years immediately following. His conclusion is that the Church never has been completely unified. There have always been some things—matters of doctrine or of church government — upon which the various churches have disagreed. Nevertheless, there has been the desire for a closer unity from very early times. Dr. Knox regards the collection which Paul took up among the churches for the relief of the saints at Jerusalem not only as a charitable endeavour, but also as an attempt to draw the various churches closer together through their mutual concern over the church at Jerusalem. Of course upon the central articles of her faith (e.g., the Lordship of Jesus, the efficacy of His sacrifice, etc.) the churches have most generally agreed. The Apostles' Creed is one evidence of agreement concerning these central doctrines within the church of the second century.

As for present efforts toward church union, Dr. Knox gives his opinion as a Free churchman that union will only be achieved on the basis of the historic episcopate. But he warns us that any acceptance of the episcopate on grounds of expediency only will not be acceptable to the "Catholics." And he continues: "When we accept the historic episcopate, as I believe we shall eventually do, it will be because we shall have come to hold a conception of the church and an attitude toward its doctrinal and liturgical tradition which will incline us to accept it. Unless this inner inclination, based in that whole understanding of the church as a visible historical community . . . exists, we shall not accept the historic episcopate, no matter how strong the outer, the merely pragmatic, pressures may be."

Order books from The United Church Publishing House, 299 Queen St. W., Toronto 2 B, Ont.

None of it Came Easy—The Story of James Garfield Gardiner

By Nathanael Benson. (Toronto: Burns & MacEachern.) $3.50.

Reviewed by H. D. Ranns.

"In selecting James Garfield Gardiner as the public man whose long career most nearly embraces the entire national narrative of the first half of the century, Mr. Benson has made the local, perhaps the only choice," states Burton T. Richardson in his Foreword. "Mr. Gardiner is one of the most interesting figures in Canada's life." Going West, after some farming experience, with a second class teacher's certificate, he taught schools and took part in sports and politics, later going to and graduating from Manitoba College. Entering political life, Mr. Gardiner won the Provincial seat of North Qu'Appelle in 1914. From then on he went forward, becoming Premier in 1926 at the age of 42. Out for a term, he led his party back into power in 1934. In 1935 he went to Ottawa as Minister of Agriculture, and he has held his office until now at the age of 72 when "still untired" he scans the horizons for further conquests.

Mr. Gardiner has been emphatically a western man. Mr. Benson says, "He has performed for Saskatchewan no ordinary feats." His uncompromising attitude to questions and his Western background led to his defeat for the federal prime ministership in 1948.

The first part of the book is jerky, moving disjointedly back and forth. The latter part is better in that Mr. Gardiner himself writes in a crisp style of scenes during wartime England and his children tell of "Dad" and his ways. The reader feels that Mr. Benson is more familiar with the Mr. Gardiner of Ottawa than of the Man of Saskatchewan.

With all his triumphs and victories, his long useful life has had its measure of sorrows. The loss of his second wife, Christy Violet MacEwen, in 1944 was a tragic thing following the death of their son Edwin at Dieppe.

This is a biography for Canadians to read.

Children's Books

Reviewed by Fred J. Horwood.

The Borrowers Afield

By Mary Morton. (Toronto: George J. McLeod.) $3.00.

The Borrowers are tiny folk about six inches tall who used to live under the kitchen floor of an old English house. They are not brownies nor dwarfs, but interesting little families who speak as we do, and make their living by borrowing from grown-ups. This story is a children's fantasy as interesting as the Alice books or Peter Pan. Mrs. Morton's first Borrowers book appeared three years ago and won a distinguished award. Now she has written the sequel to it—what happened to the Borrowers after they were smoked out of their former home. In happy sequence they move from place to place near hedge-rows, living in an old boot for a time, meeting some of their relatives and dodging adults. Excitement and adventure is found on every page. Children of eight or nine will enjoy it immensely.

Our Church and the Bible Society

In our missionary work both at home and overseas The United Church of Canada depends upon the British and Foreign Bible Society for the Holy Scriptures in more languages than any other Canadian denomination. The Bibles, Testaments and Scripture portions published by the Society are essential to our work.

Here in Canada our ministers preach the Gospel each Sunday in almost twenty languages to Canadian Indians and those who have come to our shores from Europe or Asia. On our overseas fields we use Korean and Japanese in these lands, Cantonese and Kuoyu for our work among Chinese in Hong Kong, Hindi and Urdu in India, Umbundu and Portuguese in Angola, and Chibemba in Northern Rhodesia. Our missionaries could not do their excellent work without the Scriptures. The British and Foreign Bible Society is vitally important to our Church and is worthy of our prayers and our wholehearted support.

Moderator.

The New Tuba

By Edward Tripp. (Toronto: Oxford University Press.) $2.75.

Here is a good story for children of eight or nine. The scene is set in a Mexican village, where the band needs a new instrument, but money is scarce. Many efforts are made by the villagers to raise funds to buy a tuba, and eventually the new instrument arrives. Paco, a small boy, and his dog Paquito play important parts in raising money for the tuba and in guarding it after it arrives. Paco's father is to play it while his son holds the music. The instrument is almost destroyed by a runaway donkey, but this disaster is averted through the cleverness of Paco and his dog.

Indian Missions

Of the total Indian population, the United Church is responsible for 21,486 persons. There are 56 missions where there are 43 day schools and six residential schools. There are six ministers and 19 lay supplies working in this field.

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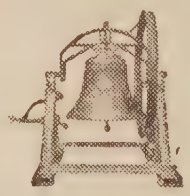

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The Music Makers

By FREDERICK J. HORWOOD

GEORGE HANDEL was a pudgy little German boy whose father was a doctor in Halle. When he wasn't in school or playing in the park with his chums you could find him up in the attic where his mother had smuggled a tinkly spinet, something like a small piano. He could play it only when his father was away, because the old gentleman wanted his youngest son to become a lawyer, not a musician; most musicians were treated as servants and ate their meals in the kitchen with the cook and the gardener.

Once a month the doctor visited a duke, one of his patients who lived several miles away. When George was seven his father took him by coach on one of these visits. During the first day the boy was all ears and eyes. He had not been there long before he found a playmate of his own age, the duke's daughter Caroline. She took him around the palace gardens and they ended up at the chapel. There George saw an organ with gilded pipes. He had never been allowed to play one, but the sight of the pedals and keyboards made him want to try. In those days the wind was pumped into an organ by man power; he wondered who would do that, so he asked his little friend, who was anxious, too.

"Wait here, Georgie," said Caroline, "I'll find Max. He'll do it. Then you can play. You must be so clever."

Soon she came running back, followed by Max, and in a few moments George heard the wind being pumped in, and saw by the gauge when the bellows were full. Then he played some pretty tunes on the pedals for Caroline. He was too small to reach them from the bench, so he had to "tread" the music. He found he could play with his feet and hands at the same time. Just when Caroline was about to tell him how wonderful he was and that her daddy must hear him play, in came the duke and the doctor to listen. The duke turned to George's father and said "You must find a good teacher for this boy. Some day he will play before kings."

"Oh, no," said the doctor, "I want him to be a lawyer." But there was something about the duke's manner that made him change his mind, so he promised that he would ask Zachau the famous organist to teach him. For three years young George studied music and learned to play the organ, harpsichord, oboe and violin. Then Zachau turned him away because he could teach him no more. Just think, and he was only ten years old! Sometimes he took Zachau's place at the organ during the services in St. Mary's Church.

Two years later he became organist of the Cathedral, and Caroline came to hear years. His father had died the year before. His mother and auntie were so glad to have Caroline stay for a holiday. George was the only "man about the house." The children spent many happy hours together, often wandering through the woods beyond the town, but always ending up at the cathedral, so that George could play some good music for his friend. Then one day she went back to her palace home. She cried a little when the coach started off. Perhaps George did too, but he didn't let anybody see him. Caroline never came back to Halle, and George didn't see her again. How sad! He grew up to be a big good-natured man who left his native land to live in Italy and then in England. There he bought a house in London, and lived almost alone: Waltz, his cook, looked after his meals. I wonder if he ever longed for Caroline. He became in turn music master to Queen Anne, and then to King George I and the Duke of Chandos; besides he was the friend of all children. If you had lived there two hundred years ago you might have walked down Brook Street with him. He was no longer pudgy, but he played before kings!

PLEDGE

For girls and boys under 18

1. I will be loyal to my God, my parents, my teachers, and my friends.
2. I will learn to play or sing only the best music.
3. I will try to learn something new and useful each week.
4. I will do something helpful for someone else every day.
5. I may become very busy, but I will not complain of being tired.
6. I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.

If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, "The United Church Observer," 299 Queen Street West, Toronto 2-B, Canada.

* * * *

We welcome the following new members to our Circle: Marilyn Bednarek (10), Steep Rock, Man.; John Crookshank (9), 114 Gillard Ave., Toronto; Lois Morton (8), R. R. 2, Harold, Ontario; Beverley Anderson (8), Goderich, Ontario; Bonnie Clarke (11), Arnprior, Ont.; David Pynn (8), 7 Brian Ave., Scarboro, Ont.; Susan Langton (8), 357 Wellington Street, St. Thomas, Ont.; Bim Eckfeldt (9), Adolfo Prieto, 1224, Mexico City; Judith Ireton (11), 583 Merton St., Toronto; Frances Hindle (7), Cookstown, Ont.; Lynn Tollob (8), 114 Silver Birch Ave., Toronto; and Marilyn Smith (10), 155 Kenilworth Ave., Toronto.

Organizations

Youth

ATHENS, O. (RNS). Speakers and delegates at the Ecumenical Student Conference on the Christian World Mission here agreed that the Church's primary task today is "smashing the barriers of racial segregation and prejudice everywhere."

Dr. John A. Mackay stressed the point in a feature address.

It was echoed later in group discussions by many of the 3,500 students representing some 60 Protestant and Eastern Orthodox communions in 80 lands. Nearly half the conference participants were young people from other nations.

The conference, quadrennial meeting of the Student Volunteer Movement, had as its theme "Revolution and Reconciliation."

Dr. Mackay also distinguished sharply between "the most crucial" political and religious problems, terming the first international and the second ecumenical.

"The international problem, that of the United Nations for example, is how the countries of the world, starting from diversity, may find a central basis of understanding and unity," he said. "The ecumenical problem is how the Christian Churches, starting from the essential fact of unity in Christ, can make the implications of that unity and of the Christian gospel of reconciliation visibly and redemptively manifest throughout the whole inhabited earth.

"The time has arrived when the Christian Church must dedicate itself with new zeal to its total ecumenical task—to carry the Gospel and the spirit of the Gospel to all the world, to achieve Christian unity."

Woman's Associations

"There should be a Christian Education committee in every W.A.," declared Mrs. G. Butterwick of St. Thomas at the Kent Presbytery W.A. semi-annual meeting in Wallaceburg. Discussing Christian education within the church, she told over 150 delegates they could help the church in many ways: by taking an intelligent interest in the Christian Education groups and the Sunday School; by being leaders and presenting the need for leaders and teachers to the women of the church; by encouraging and promoting financial assistance for leaders and teachers to secure further training in camps, leadership schools and special conferences; by co-operating in serving teas and dinners as required by Christian Education groups.

* * * *

Carbonear Presbytery W.A. in Newfoundland, organized one year ago, met in Winterton, Trinity Bay, in the autumn and two W.A.'s were added to the original nine. The president, Mrs. W. H. Macabe, said soon every local W.A. will be affiliated.

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The Moderator, Rt. Rev. George Dorey, D.D., when in Ottawa recently was guest preacher at the morning service in St. Marc's French Church, Rev. Carson W. Duquette, minister, the first time in the long life of that church that a Moderator had made an official visit.

College Hill Church, Belleville, Suburban Church, Bruce W. Besley, student minister, dedicated a new Hammond organ recently, made possible through a gift of money by Mrs. J. Allin, Belleville. New windows, chairs for the choir, and the lot next to the church were also purchased through Mrs. Allin's generosity.

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Bloor Street Church Opened Again

HISTORIC Bloor St. Church, Toronto, was reopened January 8th, after being out of use since the disastrous fire of August 31, 1954, gutted its interior. Close to half a million dollars will have been spent by the Bloor St. people by the time the bills are all paid for the complete re-building and re-furnishing job.

Under the direction of Architects Bruce Brown & Brisley a magnificently appointed chancel has been built. There is a complete new organ, and heavily carpeted floors blend with fine oak pews and panelling in natural finish to make Bloor Street one of the handsomest churches in the city. Dr. Ernest Marshall Howse in his first sermon in the church after sixteen months of preaching in Convocation Hall of the University of Toronto, said that the enthusiasm of Bloor Street members and friends made him think a fire every twenty-five years might be a good thing for a congregation.

He explained that some had thought of abandoning the old site in the heart of the city. There had been discussion with nearby churches about combining resources to erect and equip a great new church capable of serving the strategic area on the edge of the University campus, in a full and varied way, but nothing came of this. So Bloor Street decided to re-build and make plans for future expansion of their own work. He warned against the tendency to "retreat to the suburbs," urging that the United Church advance both down town and in suburbia.

Dr. Howse was assisted by the Moderator, the Right Rev. George Dorey, D.D., and the first Moderator, and Minister-Emeritus of the Church, the Very Rev. George Pidgeon, D.D.

Property has been secured by Bloor St. at the rear of the church, and a fine building has been secured and named in honour of Dr. Pidgeon's long ministry, the "George C. Pidgeon House." While Bloor Street has discovered many difficulties worshipping and working away from home, it has enjoyed union services with Trinity Church and Dr. Crossley Hunter. Dr. Howse has found serious disruption in some phases of the work; in some departments the church has prospered. It has had the biggest financial year in its history, and moved into a new era with increased staff and facilities.

* * * *

The Young People's Bible Class of Gordon Church, Winnipeg, which began with three members a year ago and now numbers twenty-six and is continually growing, recently had twelve of the group join the Church on profession of faith at a special and crowded morning service with the minister, *Rev. D. A. MacLean,* presiding. Mr. Alex Officer is the Class Leader.

Religious news in brief

U.S.A. The 5th anniversary dinner of the American Waldensian Aid Society was held at the Brick Presbyterian Church, New York, during January. Dr. Achille Deodate, Moderator of the Waldensian Church of Italy, was guest of honour and principal speaker. The Waldensian Church is the oldest Protestant Church in the world, going back to the group organized by Peter Waldo, a church reformer of the 12th century. Although subject to frequent persecution, the group has survived and today has a world membership of about 100,000. They have a theological seminary in Rome and a highly trained clergy, maintain hospitals and orphanages, and in co-operation with the World Council of Churches, a refugee centre and old people's home. They are particularly proud of their youth work. Also in co-operation with the World Council they have built Agape (Greek word meaning "love"), a widely known international and interdenominational youth conference centre high on the western slope of the Waldensian Valley on the border of France and Italy. The American Aid Society was organized in the Brick Church in 1906. Dr. Phillips Packer Elliot, First Presbyterian Church, Brooklyn, is President; Dr. Samuel McCrea Cavert and Dr. John A. Mackay, honorary vice-presidents.

AUSTRALIA. The Olympic Year 1956 in Australia was opened with religious ceremonies in Alexandria Gardens, Melbourne. A Protestant clergyman and a Catholic priest were the principal speakers. It opened with the first performance of the Olympic Hymn and closed with a special Olympic Prayer. Representatives of the Civic Government also took part. The Protestant minister urged that Australians with the help and blessing of God be good neighbours to the athletes and visitors who would be coming from all over the world. "O God of Nations, grant that our Olympic Games may increase the brotherhood of man in the fatherhood of God this year of our Lord, 1956."

FRANCE. Two-thirds of the deputies elected in the recent political battle belong to anti-clerical parties who are pledged to work for the repeal of laws that provide limited State aid to Church school pupils (Roman Catholic). The Catholic Socialists whose influence has been waning since 1946 lost 16 more seats. They have now only 70 seats in 594. The Social Republicans—a section of the disbanded Gaullist party, also were heavily defeated. If State Aid for church schools is made an issue in parliament, supporters of the present laws could probably not muster more than an inadequate 200 votes.

BRITAIN. The death of Dr. Cyril Forster Garbett, Archbishop of York, was mourned by government officials, church leaders of all faiths, and the general public. He was greatly respected throughout the country for his fearless stand on matters of vital concern in politics, race and religion. Dr. Geoffrey Fisher, Archbishop of Canterbury, paid tribute to Dr. Garbett's "range and vigour, courage and reforming zeal." Dr. Garbett, he said, would be remembered "as a great Englishman, a great churchman."

ICELAND. To mark the 900th anniversary next summer of the consecration in 1056 of Isle fur Gissurarson, first native Icelandic bishop, three postage stamps are to be issued. Bishop Gissurarson established the first episcopal residence at Skalholt, and founded a training school for clergy. The seat of the See was changed to Reykjavik in 1796. The stamps will carry a surtax, the proceeds of which will be used to restore the ancient cathedral at Skalholt. On the stamps will appear the portrait of St. Thorlacus, 6th Bishop of Skalholt (1178 - 1793), Bishop George Vidalin, Lutheran Bishop (1698-1790), one of Iceland's most famous preachers, and a picture of the Skalholt Cathedral built in 1654 by Bishop B. Sveinsson.

JERUSALEM. Greek Orthodox Patriarch Timotheos Themelis of Jerusalem died there recently. A native of Greece, he went as a youth to Jerusalem as a member of the (Greek Orthodox) Holy Sepulchre Society. After receiving his doctorate in divinity *cum laude*, he studied four years at Oxford University in England. On his return he became Secretary of the Patriarchate, then Archbishop of Jordan at Bethlehem, and in 1935 Patriarch after a three-year contest between Orthodox followers who favoured a Greek and those who believed it should be an Arab. (This difficulty may arise again in the selection of a new Patriarch.) The Patriarch was made a Knight Commander of the Order of the British Empire in 1947 in recognition of his services in bringing into closer co-operation the Christian communities of the Holy Land.

SCOTLAND. The Church of Scotland, the Church of England, the Presbyterian Church of England and the Episcopal Church in Scotland resumed talks on Reunion recently in Edinburgh. At the close an appeal was made that "press and pulpit should combine in familiarizing people with the issues of Reunion and in building up an informed body of Christian conviction." For the first time these conversations began to cover most difficult ground.

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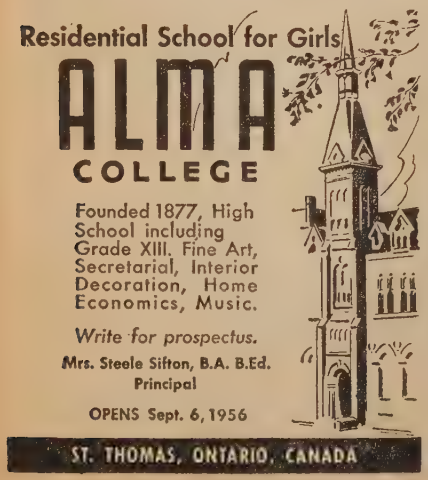
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LABRADOR

(*Continued from page* 13)

Sunday School, organized last July, is flourishing, and Mr. Sears reports that he has more volunteer help than he can use. School-age children who had never before been in or even seen a church are flocking to the Sunday School. The ladies have formed a Woman's Federation which is making steady progress.

The Flying Padre

Working from Knob Lake, Mr. Sears calls on mining camps and radar stations all over the north country. He goes anywhere he can get a lift by aeroplane, helicopter or train, 500 miles north to Baffin Island or 50 miles south by single engine aircraft. Being acting Padre of the district R.C.A.F. detachment helps a little in this regard.

For getting around home he uses a jeep provided by the Home Mission Board. He says it rides like a bucking bronco on most of the roads, but he tries to get around to the mines once a week and see the men at work.

One mine foreman told Mrs. Sears recently that the men never know when "the Padre" will pop out from behind one of the huge electric shovels and want to know what is going on.

Perhaps the greatest peculiarity of life on the Labrador frontier is the fact that men and women are anxious to know more about the church and the things of God. Few are religious because of tradition or family. People of every age and class, many of whom have never before had any contact with the church, are uniquely aware of their need for the church and are eager to help.

"When we have our new buildings we will be able to help many of our people who are cut off from families and loved ones," Mr. Sears says. "This is a rugged country and it calls for a real tested type of Christianity to satisfy the people. They don't want theory, they want reality."

BRACKEN AND BREWERS

(*Continued from page* 7)

These two breweries, continues Bracken, have a form of hotel and club ownership and control not permitted in Ontario and most other provinces of Canada, and not tolerated in the United States.

As a result of position, Manitoba being too long a freight haul from Ontario, Manitoba's two big breweries have a monopoly. They also own outright or by loans (some without interest) have control of nearly 200 hotels in Manitoba out of a total of 279.

According to the recommendations of the Bracken Commission, the hotels are to have a highly preferred position when it comes to obtaining licences for the sale and consumption of beer, wines and spirituous liquors to be sold to men and women to drink together in taverns, cocktail bars, cabarets and dining lounges. John Bracken put his signature to these wider open sale recommendations.

Apparently John Bracken was far from happy about the report that bears his name. He had some second thoughts. He was troubled by the power of E. P. Taylor and Labatt's. He knew something of the debauchery caused by booze barons in Ontario. He had read the Federal government report on the alleged Beer Combine. He probably consulted with his old friend, ex-Premier and now federal Justice Minister Stuart Garson. The result is the sting in the tail of the Bracken report, namely, the proposal that the Manitoba government, not the Manitoba brewers, fix the wholesale or buying, as well as the selling price of beer.

The United Church supports this proposal. It is the first practical step on the way to nationalization. The nationalization of the beer, wine and spirits business was recommended in a three to one majority vote by the United Church General Council meeting in London in 1944.

Now comes the test. Bracken says fix the price and reduce the Brewers' hold and threat and profits in Manitoba. Victor Sifton, *Winnipeg Free Press*, agrees. Ex-Premier Stuart Garson who as federal Minister of Justice must soon state publicly his decision on the C. Rhodes Smith Commission study into the alleged beer combine recommendation that E. P. Taylor be curbed, remains silent.

The man in the hot seat is Premier Douglas Campbell. The people of Manitoba will judge the sincerity of the Campbell government by what it does to adopt or refuse the advice of John Bracken that Manitoba boss its two big brewers and not be bossed by them. The real bout is between Campbell and Taylor. Present indications are that Taylor's triumphs in Ontario will be repeated in Manitoba.

"Going His Way"

Elgin House Conference 1956

The Board of Men announces the dates of the Elgin House Conference—June 15, 16, and 17. The theme, bearing in mind the forthcoming National Evangelistic Mission and the call of the Church to the study and daily use of the Bible, is "Going His Way." Mr. Edward B. Higgins is General Chairman, Mr. Harold M. Smith, Vice Chairman, and Mr. Don Muir, General Programme Chairman. Other committees are being appointed and advance registration forms are in the mail. Guest speaker will be Rev. G. W. Webber, Dean of Students, Union Theological Seminary, New York.

Because of overflowing demands last year accommodation has been arranged for five hundred men. However it is well to "Use the coupon—today! You'll be glad you did."

Death Notices

REV. WILLIAM RODGER died at Saint John, B. Born in Ayr, Scotland, he did Mission work th the Church of Scotland before coming to nada in 1920. He graduated from Robertson esbyterian College and was ordained in 1925. was Superintendent of the School Homes in monton, and served at Winnifred and Canmore, berta, and Blue Rocks, Shediac, Rothesay, Silver lls, Norton, Oak Hill, and Long Reach in the aritimes. He is survived by his wife, a daughter, rs. R. R. Ingrams of Norfolk, Va., and a son, v. William Rodger, RCAF Chaplain.

REV. WILLIAM H. HUGHES died in Regina, ovember 4th. Born in North Wales in 1879, the rly years of his ministry were spent in Alberta, the Peace River, Innisfree, and Vegreville. He nt to Regina in 1918 as the Secretary for the ocal Union Churches. He then became pastor of mberg for almost a quarter of a century until tirement in 1947. From then to the date of his ath he was the United Church Chaplain to the egina General Hospital. The funeral service held Carmichael Church was very largely attended. Mr. Hughes is survived by his wife, Ada, two ns, Maldwyn in Toronto and Percy in Winnipeg, nd one daughter, Margaret, in Regina.

MRS. RACHEL WALLACE, Woodrow, Sask., idow of Rev. J. H. Wallace, died December 4th. ev. Donald McRae, Woodrow, and Rev. Donald IcPherson, La Fleche, conducted the funeral ervice.

REV. JAMES WESLEY SMILEY passed away uddenly in Lethbridge on October 24, in his 67th ear. Coming to Alberta in 1910, a graduate of lberta College, Edmonton, he spent his whole inistry in that province. He lived with his son Calgary after retiring in 1950, going to Leth- idge in 1952. Besides his wife, the former Eva obeson, he is survived by a son, Dr. Donald, with he International Supervisory Commission in Indo- hina, and a daughter, Joyce (Mrs. T. E. Nolan) f Picture Butte, Alberta.

DR. FRED M. AULD, former Honan Medical issionary, died Nov. 26th in British Columbia. Born at Cove Head, P.E.I., he was educated there nd at McGill University, and on completing his edical course, interned at Montreal General Hos- ital. Marrying Miss May Smith in 1910 they ent together to Honan Province, China, where e endeared himself to his colleagues and rejoiced n planning and supervising a modern 100-bed ospital. He served in France during World War I, eturning to Honan at its end. In 1927 when all oreigners were driven out of that province he erved in Korea for two years, then returned to anada and settled in Nelson, B.C., practising here for 26 years, being Medical Health Officer, nd taking an active part in the community and t. Paul's Church, where he was an elder.

Two sons died in Honan. Two children survive, r. Bert of Vancouver and Miss Lillian, who is ith her mother in Nelson; also three brothers and ne sister.

MRS. KATIE ETHEL FACEY, wife of William . Facey, Edmonton, died recently in Edmonton. eeply interested in Missions, she served the .M.S. in the local church and as President of dmonton Presbyterial for three terms; was Secre- ary of the Conference Branch and representative n the Dominion Board. Rev. Ian Kemlo officiated t the Memorial Service in Central Church. She is urvived by her husband, two sons, and two sisters.

MRS. ALLIE NEW WHITMORE, after a brief llness, was promoted to higher service on October 9th, in Edmonton. She is survived by her husband, Rev. Norman W. Whitmore, Eastwood Church, and y two daughters, Mrs. A. Wm. (Margaret) Kellar, Medicine Hat, and Mrs. D. J. (Eileen) Hunter, Calgary, and four grandchildren. The ervice in Edmonton was conducted by Rev. Prof. D. J. C. Elson, Chairman of Presbytery, assisted y Rev. Dwight C. Powell, President of Conference, nd Rev. Albert E. King and Rev. R. R. Hinchey. nterment in Queen's Park, Calgary, was in charge f Rev. John Fawcett, D.D. Miss New came west o join her husband in 1922; they were married n Central Church, Calgary, and Mrs. Whitmore erved graciously and unselfishly on the various Alberta charges to which they were called.

DR. WALLACE B. McCLURE, a former mis- ionary, and recently director in the research aboratory of the Department of Public Health, Province of Ontario, was called to his reward on Tuesday, December 20, 1955. Dr. McClure served s superintendent of the mission hospital near Kongmoon in South China. where he and Mrs. McClure earned the respect and love of the people. He is survived by his wife, who resides in Toronto, nd their daughter Verna, Mrs. Keith Lachance f Ottawa.

REV. JOHN THOMSON TAYLOR, D.D., died at Richmond Hill, Ontario. Born near Galt, Ont., he graduated from the University of Toronto and Knox College. In 1899 he went as a missionary to Central India, being supported by Collingwood Presbyterian Church. After serving for some fifteen years in evangelistic work, he was made Principal of Malwa Theological Seminary, Indore, which under his leadership became the interdenominational Union Theological Seminary. In 1944 he retired to Richmond Hill. Surviving are two sons and two daughters, Dr. Andrew C., Regina; Principal William S., Union Theological College, Vancouver; Mrs. F. V. Winnett and Mrs. M. D. Parmenter, Toronto; one sister, Mrs. J. Struthers, and one brother, James, both of Galt.

JOSEPH BARRETT, a native of Sydenham, Ont., died in Kingston November 26th. He was a dedicated and loyal worker in Grace Church ever since his conversion as a young man. For the past fifteen years he has been a regular attendant at Presbytery and Conference. Surviving are his wife, four daughters and one son.

OLIVER DAYMAN AUSTIN, son of the Rev. Nathan Austin, died in Vancouver. Born at Seeley's Bay, Ontario, ill health made a ministerial career impossible. He taught school, did newspaper work in various western cities, and was Office Secretary of Vancouver Y.M.C.A. previous to his retirement in 1938. Mr. Austin was Clerk of Session in Ryerson Church, and a life long subscriber to the Church paper. He is survived by his wife, Ethel, Vancouver, a son George, and two granddaughters, Port Credit, Ontario.

REV. LEVI E. ATKINSON died October 16, 1955. He was born in Stouffville, Ont., graduated from Victoria College in 1918, ordained into the Methodist ministry, and married to Viola Hughes, a Toronto deaconess. He served the Church forty years before retirement, at Oxford House, Man., Hornepayne, Manitoulin, Beeton, Stouffville, Uxbridge, and Caledon East. Retiring to Brampton, June 1955, he was appointed Assistant at Grace Church but died of a heart attack before his work there began. He is survived by his widow, one son, Vernon, Sydney, N.S., a daughter, Thelma, Moose Jaw, three brothers and three sisters.

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N. E. M.

(*Continued from page* 15)

Mission to the Nation at a mass meeting in Windsor Arena.

During the fall of 1956 and carrying over into the new year, a series of missions will be held in the large cities across the land. Leaders will include such outstanding missioners as English Methodist minister Joseph Blenco, Billy Graham's associate evangelist; Charles Duthie, principal of Congregational College, Edinburgh; and Tom Allan, leader of the "Tell Scotland" movement. Smaller missions will be held in towns and villages.

The Committee on the National Evangelistic Mission is hoping to cover every area of the church with some kind of an evangelistic effort. Plans are being made for a series of radio and television plays, and several special films will be available. The church will endeavour to make an impact on every phase of Canadian life.

Canada is in a strategic position religiously as well as politically. If the N.E.M. can set Canada aflame with enthusiasm for the gospel in all areas of life, particularly in the political, industrial and economic fields, we will have a tremendous effect on the religious life of the United States and Great Britain.

The chief responsibility in this effort rests with the laymen of the church, under competent and consecrated ministerial leadership.

Pulpit Vacancies

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Tottenham - Rich Hill pastoral charge, pulpit vacant June, 1956. Interested ministers please communicate with Ross McClain, Secretary, R. R. 2, Tottenham, Ontario.

Princeton United Church will require a minister after July 1, 1956. Interested ministers please write Howard Kipp, Secretary of the Pastoral Relations Committee, Princeton, Ontario.

Glenboro United Church, a two-point charge, requires the services of an ordained minister commencing July 1st. Write to Duncan McKay, Glenboro, Manitoba.

Cookstown United Church vacant March 1, 1956. Interested ministers write Hubert Lemon, Secretary, Cookstown, Ontario.

Franklin Centre, pastoral charge, Montreal Presbytery, becomes vacant first of February, 1956. Interested ministers please reply to Mrs. J. Manning, Franklin Centre, Quebec.

Kapuskasing United Church, Cochrane Presbytery, vacant June 30, 1956. Interested ministers please write J. A. McDonald, Secretary, Pastoral Relations Committee, P.O. Box 622, Kapuskasing, Ontario.

Mount Albert, two-point charge, Toronto East Presbytery, pulpit is vacant. Interested ministers please write Alvin F. Dike, Mount Albert, Ont.

Oakville - St. Johns requires assistant minister for Christian Education work in St. Johns, and extension work, including preaching, in two outlying areas. Write J. W. Nethercott, Secretary Pastoral Relations Committee, 100 Gloucester Avenue, Oakville, Ontario.

Due to the approaching retirement of minister, Guilds pastoral charge, Kent Presbytery, will be vacant June 30, 1956. Interested ministers please write J. R. Hubbard, R.R. 6, Blenheim, Ontario.

Thanks

Rev. Duncan MacLeod and Mrs. MacLeod and family wish to thank their friends for messages and good wishes on the occasion of their Golden Wedding anniversary. "Surely goodness and mercy have followed us all our days, and we give thanks to God for the kindness and fellowship of the Christian Church."

Atlantic Training Centre

A set of thirty-six coloured slides with script telling the story of the Atlantic Christian Training Centre at Tatamagouche is now available from the following places:

Miss Ruth Tillman, P.O. Box E5324, St. John's, Nfld.

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M.R.E.C., 147 Prince William St., Saint John, New Brunswick.

Minister's Address

Rev. C. Sinclair Jones, 213 University Crescent, London, Ontario.

Transfer Committee

Each year a meeting of members of the Transfer Committee from the Central Conferences has been held in March to consider information concerning Pastoral Charges and Ministers desiring a change in pastoral relations. Information from every Conference is before this committee.

It has been suggested that there are ministers who might be desirous of making a change but who are not prepared to ask officially for a change in pastoral relations. The Secretary of the Transfer Committee or the Moderator are prepared to receive letters from such ministers. The information will be treated as confidential to the extent desired by the correspondent.

GEORGE DOREY, *Moderator.* ERNEST E. LONG, *Secretary.*

Mount Hamilton Church, Hamilton, Ont., Rev. John Witzel, minister, held the official opening services of its new church building January 8th. Bruce Brown and Brisley were the architects for the new edifice which includes a fine new sanctuary, basement auditorium and recreation room and a rebuilt Christian Education wing. The former building was completely integrated with the new. Chancel furnishings were given in memory of the late H. C. Nunn whose son Roger is a United Church Chaplain with the Canadian Army in Germany. Captain Nunn was formerly a missionary in Korea and later a Padre in both Europe and Korea.

* * * *

Rolling Hills (Alta.) Church, Rev. Frances P. MacLellan, minister, held an Evangelistic Mission recently, with Rev. George Spady, Medicine Hat, as missioner.

* * * *

Ontario Street Church, Clinton, Ontario, Rev. A. G. Eagle, minister, has opened a new Christian Education wing at a cost of $62,000. It contains a combination assembly hall - gymnasium, a chapel, and parlour. The building opened with a debt of only $16,000.

* * * *

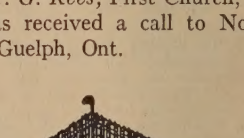
Wesley Church, London, Ont., extended a call to Rev. John W. Stinson of Northside Church, Seaforth, formerly of the West China Mission, who began his ministry there on January 1st.

* * * *

Camrose, Alta., Church members have sold the manse and have completed a new bungalow type home for the minister. Rev. A. W. and Mrs. Cann have taken up residence and the W.A. entertained at an Open House recently.

* * * *

Rev. H. G. Rees, First Church, Brandon, Man., has received a call to Norfolk St. Church, Guelph, Ont.



Publishing House Notes

Laymen's Book List

The Laymen's Book List is now being revised for the New Year and will be issued shortly. Meanwhile men of the Church (and women, too, for there are few distinctions in good reading) are invited to send for the suggested list. It is free on request from either The Board of Men or The United Church Publishing House, 299 Queen Street West, Toronto 2 B.

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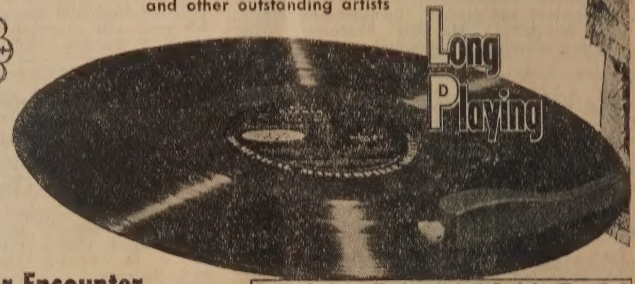

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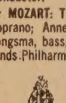

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